

GEMS OF WISDOM



(विवेक चूड़ामणि)

ADI SHANKARACHARYA KRIT

PRESENTED BY : V.C.SINGH

Vivek choodamani

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Introduction

Jagadguru Adi Shankaracharya was not an ordinary person. He was an incarnation of Lord Shiva himself. Told in the Gupta texts, the Srutis say that when the Dwapara Yuga of Lord Krishna ended and the Kali Yuga began, the features of Buddhism became incomprehensible to the common people. People interpreted Buddhism in different ways and started moving towards despotism and atheism. Especially Indians started behaving contrary to the scriptures as per their wish.

Indian Sanatan Dharma became dilapidated. Then, Lord Krishna, who bestowed his blessings without any reason, lovingly requested Lord Shiva to incarnate in India to protect Sanatana Dharma and to guide the lost people on the right path by giving them special teachings of Hindu Advaita Dharma similar to Buddhism. Bring it.

For this main purpose Adi Guru Shankaracharya had to incarnate on the holy land of India. Adi Shankaracharya himself is an incarnation of Lord Shiva.

Jagadguru Adi Shankaracharya, also known as Adi Shankaracharya, was a Indian Vedic scholar and teacher (Acharya) who lived at the beginning of the Kaliyuga era. In his

writings, he synthesized the Advaita Vedanta teachings of his time and introduced a harmonious recitation of the scriptures with liberating knowledge of the self at its core.

Shankar is best known His systematic reviews and commentaries (bhashya) on ancient Indian texts., The masterpiece of Shankara's commentary is the Brahmasutrabhasya (literally, commentary on the Brahma Sutras), a fundamental text of the Vedanta school of Hinduism.

Adi Shankaracharya is considered to be the greatest reformer of Sanatan Dharma in the history of India in the last two millennia. Jagadguru's teachings are so vast that even a common man like us is not able to understand it. For example, a person who does not know English language will not be able to understand anything when we say WATER, but if we say water or water then he will immediately understand, what is the meaning of WATER. ? Similarly, the people of that Buddhist period could not understand the serious principles of Buddhism. Because Buddhism is also the ultimate path of knowledge like Hinduism. This wisdom could not read the minds of the common people.

The common people started doing such stupid things like -**Uncle went to Ajmer**", word to sentence - " **uncle died today**"This is how they began to understand the opposite. - Due to which the sun of Sanatan Hindu religion seemed to be setting a bit. In reality !

Brief introduction of Vivek-Choodamani

Although there are hundreds of small and big books written by Acharya, but in short, Vivek-Chudamani is the best from the point of view of spiritual practice and attainment of complete knowledge. According to this, taking birth as a human being, renouncing the world, getting pure vision of God everywhere and attaining Kaivalya, becoming completely free from life, is the best achievement.

He has explained this in detail in Geeta Bhashya, Brahma Sutra Bhashya etc., but Acharya says that this state cannot be achieved without the virtues of infinite births.

From the point of view of spiritual practice, the desire for salvation by the grace of God, the efforts made for it and the attainment of satsang are three rare things. By attaining wisdom through these, man attains liberation. Acharya says-

It also appears that--'Bande Bodhamayam Nitya Guru Shadbhur Rupinam'

In illustrative words, Goswamiji has worshiped Shankaracharya, the incarnation of Shankara and his entire literature is greatly influenced by Acharya and for these reasons Manas has become widely popular in the world due to Hindi language and deep emotions. In

Vivek-Chudamani, renunciation has been considered the best means of eternal meditation. Acharya says--'Atyaant-Vairagyavatah Samadhi'

That is, a person who is extremely detached attains samadhi immediately. The same sentiment has been expressed in Geeta also.

To understand the full usefulness of Vivek-Chudamani, it is necessary to read the book thoroughly. You should slowly meditate on it with interest and take full advantage of it. This is my request.

self-respect

Acharyapada Shri Shankaracharya was not only the main Acharya of Advaita Siddhanta, but also a pioneer. During his time, India was completely influenced by the influence of Buddhism, Jainism and Kapalikas. The sun of Vedic religion was setting. People were rapidly losing interest in Vedic rituals and worship and were taking refuge under the tutelage of Gautam Buddha and Mahavira.

In these difficult times he appeared and revived the sinking Vedic religion. The extraordinary work he did in his short life is amazing. Even the world's greatest thinkers, scholars and philosophers are mesmerized by the principles established by him. There is no doubt that he is the brightest light in the philosophical world; Great scholars have honored him by calling him 'universal

philosopher'. We try to give some information about his theory here.

Soul and non-soul - While writing commentary on Brahmasutra, Lord Shankar first discussed soul and non-soul. If we look closely, the entire universe can be divided into two main parts – visible and visible. One of these elements is that which experiences all perceptions and the other element is that which is the subject of experience.

In these, the ultimate witness of all concepts is called 'soul' and whatever is its subject is 'non-soul'. The soul is eternal, stable, changeless, unattached, neutral, one and without any distinctness. The entire world, from the intellect to the physical body, has nothing to do with the soul. Due to ignorance, the living being identifies itself with the body and senses and considers itself as blind-deaf, foolish-scholar, happy-sad and doer-consumer.

In this way, Acharya has called the identification of the soul with the intellect as 'Adhyayas'. According to the principles of Acharya, the truth of the entire world is understood due to Adhyasa or Maya. That is why Advaita Vedanta is also called Adhyasvad or Mayavad. This means that the entire visible world appears different due to Maya, but in reality it is one, unbroken, pure consciousness.

Knowledge and Ignorance: Experiencing the one unbroken essence of Sachchidananda-Bliss in place of different concepts is knowledge and not seeing the Almighty and understanding the truth within is ignorance. Just as different types of jewelery are gold in essence, different

types of earthen utensils are also clay and waves and whirlpools etc. are of water, in the same way this world is pure Supreme Brahma with its many secrets, from this There is nothing different. -And she is your soul. This type of non-discriminatory behavior is called 'knowledge'. Unless such realization occurs, the soul is not free from the cycle of birth and death.

As soon as he has such an experience, the world becomes meaningless in his eyes and he becomes free even though he is a body in the eyes of others. That is, Lord Shankaracharya has considered listening, meditation and contemplation as direct means of knowledge. But this is possible only when they have curiosity about Brahma Tattva.

And the main help in generating curiosity is divine wealth. Acharya is of the opinion that only a person endowed with these six qualities – prudence, renunciation, restraint and desire for liberation – can pursue curiosity when the mind is pure. Doing selfless work is very useful for this type of purification of mind. Devotion - Lord Shankar has considered devotion as the main means of attaining knowledge, he accepts knowledge as the result. While describing devotion, he says in Vivekchudamani - 'Swasvarupanusandhanam bhaktirityabhidhiyate.'

That is, remembering one's pure form is called 'bhakti'. Devotion is supreme for self-seekers. Still he did not neglect Saguna worship. It is even written in Prabodhsudhakar that the mind cannot be pure without devotion to the feet of Lord Shri Krishna. Apart from this,

many devotional songs written by him also give a good introduction to his Sagun Bhakti.

The verses of Prabodhsudhakar prove that Acharyapada was an ardent devotee of Lord Krishna and used to meditate on his forest-food pastimes.

Lord Shiva, Bhola Bhandari, is the best among Triloki Naths who becomes pleased with his devotees in a moment and bestows blessings on them. Whoever chants the Mahamantra "Om Namah Shivay" with true love and devotion, just by this Lord Shiva becomes extremely pleased with his devotee and blesses him generously. If you want, you can do this experiment with true devotion. There is no doubt that your steps will be successful. -
Astu !

In the end, it is expected from all you knowledgeable people that you should read this valuable book of Jagadguru Adi SHANKARACHARYA JI :- "Vivek Choodamani" or "GEMS OF WISDOM" with full concentration and try your best to understand its basic principles and implement them in practical life.

- EDITOR

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Vivek Chudamani

001- I salute that blissful Gurudev Shri Govind who, despite being ignorant, knows the principles and sentences of the entire Vedanta.

002 - First of all, it is difficult for living beings to take human birth, it is even more difficult to attain manhood and it is even more difficult to attain brahminhood/knowledge; It is more difficult to follow the Vedic religion than becoming a Brahmin and it is even more difficult to become a scholar. [Despite all this] discrimination between soul and non-soul, true experience, the state of Brahman consciousness and liberation – these cannot be attained without the fruits of good deeds performed in millions of births.

003 - Humanity, desire for liberation (Mumushutva) and association with great men, which can be attained only by the grace of God, all three are rare.

004 - The foolish man who does not strive for the liberation of his soul by somehow attaining this rare human birth and attaining that manhood which consists in the knowledge of the principles of Shruti is surely suicidal; He destroys himself by believing in falsehood.

005 - Who can be more foolish than the one who, after attaining a rare human body and becoming a human being, is negligent in fulfilling his selfishness?

006 - Even if one interprets the scriptures, worships the deities, performs various auspicious deeds or prays to the deities, until one realizes the unity of Brahma and the soul, one has to undergo hundreds of Brahma's. Even after this salvation cannot be attained. , one hundred Kalpa]. (According to the calculations of Indian scriptures, one Kalpa is 4.32 billion years.)

007 - Because 'there is no hope of immortality through wealth', it is clearly stated in this Shruti that 'karma is not the cause of salvation.'

008 - Therefore, a learned person should give up all desires for external pleasures and go to the refuge of the great saint Satgurudev and become absorbed in the subjects preached by him and strive for salvation.

009 - And by always being engrossed in yoga and remaining situated in the darshan of the true soul, one should save one's own soul which is drowning in the worldly ocean.

010- Patient scholars engaged in spiritual practice should try to free themselves from the bondage of life by renouncing all deeds.

011 - Karma is only for the purification of the mind, not for the attainment of perishable material things. The ultimate truth can be attained only by thinking; Nothing can be achieved by millions of actions.

012- The determination of rope element, proved after deep discussion, destroys the great sorrow of fear of snakes arising from attachment.

013-The matter can be decided only by meditating on beneficial proverbs; Not by holy bath, charity or hundreds of pranayams.

014-Only the deserving ones get the fruits; Place, time etc. also definitely help in that.

015 - Therefore, the seeker should take refuge in the most compassionate Satgurudev among the Brahmavettas and contemplate the essence of the soul.

016 - The person who is intelligent, learned and skilled in reasoning is the one who possesses such qualities and is entitled to self-knowledge.

017 - Only one who is a recluse, who has qualities like peace and contentment, who is endowed with six qualities and is a seeker of liberation is considered capable of attaining Brahmagyan. But not only with the Brahmin caste.

018- Here the wise have told four means of investigation. Only by His presence can one be established in the true nature of the soul. This is not possible without them.

019 - The first means is discrimination between eternal and impermanent things, the second is detachment from worldly and spiritual pleasures, the third is six virtues - self-control, dispassion, forbearance, faith and contentment, and the fourth is freedom from desire.

020 - *Brahma is true and the world is false! This certainty is called 'daily object-conscience'. "False" – that which is neither true nor false. This world is false because it is moving towards destruction every moment. It never remains constant. A hundred years ago none of us were on this earth. And even a hundred years from now, none of us will be alive on this earth.

Do we all agree with this universal reality or not? Definitely , Agreed .

Even then this world is experienced as true because this world is illuminated by the true light of the divine power of God the

Supreme Father. Therefore this world cannot be called completely false.

The only difference is; Gyan Yogis consider this world to be false and Bhakta Yogis consider this world to be the play of God. Because this world is directly experienced in everyone's behavior. There is nothing separate from God, this is a core principle. So when God is the embodiment of truth then how can this world created by God be unreal and false? It's just a matter of understanding.

If a teacher beats a mentally retarded student for his welfare and to ensure that he gets a true education, will you call that teacher guilty or a criminal? No, not at all. Because the aim of that teacher is to do good to that student, but not to torture him. The meaning is that if you have been deceived by this world, will you call it a false world? It's your fault you've been cheated.' This world appears to be an embodiment of bliss to saints and great men.

021 - 'Vairagya' is hatred towards all the temporary objects of enjoyment from the body to Brahmaloaka through sight and hearing etc.

022 - 'Sham' is the separation of the mind from the group of objects after repeatedly looking at the defects and becoming fixed in its goal. This is peace.

023 and 024 - Pulling both the organs of action and the senses away from their objects and establishing them in their respective areas is called 'Dam'. The best achievement is not to resort to external objects of the mind.

025 - Tolerating all kinds of sufferings without any worry or grief, without any retribution is called 'Titiksha'.

026 - Accepting the scriptures and Guru's words as true is what gentlemen call 'faith', through which a person attains the subject.

027 - Keeping your intellect always fixed in pure Brahma is called 'Samadhaan'. Fulfilling the desires of the mind is not called solution.

028 - Even if that desire for liberation is mild or moderate, it gives better results through renunciation, the six qualities of Shamadi and the grace of the Guru.

029- Only the person who has a strong desire for renunciation and liberation can perform the rituals like 'Shamaa' etc. with enthusiasm.

030- Because the aim of that teacher is to do good to that student, not to torture him.

031-Where there is laxity in this desire for renunciation and liberation, then peace etc. should also be considered as an illusion like the symbol of water in the desert.

032 - Devotion is the best thing which is the cause of liberation and exploring one's true nature is called 'Bhakti'. Some people say that 'discovery of oneself is devotion.' Because that omnipresent Brahma himself resides in everyone's heart. Just like redness is hidden in mehndi.

033 - An intelligent (Sthitaprajna) inquisitive about the soul element consisting of the above four means should go to a Satguru, a saint, a great man, so that he can be freed from the bondage of this world.

034, 35, and 36 - Humbly serve and worship that true Guru who is a listener, sinless, free from desires, best among the knowledgeable people, devotee of Brahma, calm like fire without fuel, calm like the ocean. Friends of those who are merciful without any reason and who surrender to them with devotion, when they are happy, go to them and ask about your news in this way -

037 - O Lord, who loves those who take refuge in him, who is an ocean of compassion! Congratulations. Lying in the ocean of the world, please save me with your simple and extremely compassionate gaze that showers nectar.

038 - Burnt by the worldly fire, from which it is extremely difficult to get rid of, and shaken and frightened by the strong storm of misfortune, save me from death, having come to you for refuge, for at this moment I cannot escape. Get to know another refugee.

039- Having crossed this terrible worldly ocean, serving others selflessly and doing welfare to the people, extremely peaceful great men live a life like spring, the king of the seasons.

040-It is the nature of Mahatmas that they themselves tend to take away the hard work of others. The moon itself cools the earth heated by the intense heat of the sun.

041 - Oh Lord! On this humble refugee burnt by the flames of the raging world-forest, you sprinkle water with the nectar of pure, cool, clean and pleasant to hear words flowing from your golden vessel of speech, which is full. The joy of Brahman [that is, pacifying his heat]. Blessed are those who have been accepted as the objects of your compassionate gaze for a moment.

042 - How will I cross this worldly ocean? What will be my fate? What is the solution for this?--I don't know anything about this. God! Please protect me and arrange for the destruction of my worldly sorrows.

043 - Having said this, the great Guru looks with compassion at the disciple who has come to take refuge in this world and suddenly provides him protection.

044 - Satguru should preach the truth to that saintly disciple who desires to surrender, is obedient, peaceful etc. -

045-Satguru--O scholar! Do not be afraid, you will not perish. There is a way to cross this worldly ocean. I will show you the same path which the sages have trodden.

046 - There is a great way to destroy the fear of the world and through this you can cross the worldly ocean and attain eternal happiness.

047 - By contemplating the meaning of the sentences of Vedanta one attains great knowledge, which leads to complete destruction of worldly sufferings.

048 - Bhagwati Shruti has described faith, devotion, meditation and yoga as the direct means of attaining salvation. One who is established in these, gets freedom from the bondage of the body born of ignorance.

049 - Oh God, it is because of ignorance that you are bound to the soul and because of that you have received this world (of birth and death). Therefore, the fire of awareness arising from the difference between them (soul and non-soul) will destroy the world of ignorance along with its roots.

Question formulation

050 - Disciple: Oh Lord! Please listen to me; I am asking this question. I will be satisfied if I hear the answer from you.

051 - What is bondage? How did this happened? Whats the status of this? And how can one get freedom from this? What is Anatma? Who is called God? And how can one recognize the midst thereof (the knowledge of separation)? Please tell me all this.

052 - Satguru - You are blessed, you are grateful, because of you your lineage has become pure, because you want to attain Brahma status by freeing yourself from the bondage of ignorance.

053- Sons etc. also repay the debt of the father, but apart from us there is no one else who can free us from the bondage of life.

054 - [For example] Others can ease the pain of the burden on one's head, but apart from Him no one can ease the pain of hunger and thirst.

055 - Or just as a patient who takes proper diet and medicine is seen to be healthy, in the same way no one becomes healthy due to the actions done by someone else.

056 - [Similarly] a prudent man should know the nature of things through his own eyes of knowledge, [not through anyone else]. The form of the moon can be seen with one's own eyes, how can it be known from others?

057 - Apart from you, who can break the web of ignorance, desire and karma even in a hundred crore Kalpas?

Importance of enlightenment

058- Salvation is achieved neither through yoga, nor through Sankhya, nor through action, nor through knowledge. This happens only through the attainment of Brahma-atmaikya (knowledge of the unity of Brahman and soul) and not in any other way.

059 and 060 - Just as the beauty of the veena and the beautiful way of playing the strings are only a means of entertainment for the people and they do not lead to any kind of kingdom; Similarly, the eloquence of the scholars, the flow of words, the art of interpreting the scriptures and their erudition can only be a cause of joy, not salvation.

061 - If the ultimate principle is not known then the study of the scriptures is futile (useless) and even if the ultimate principle is known then the study of the scriptures is fruitless (unnecessary).

062 – The maze of words is a vast forest, which confuses the mind; Therefore one should try to understand the essence of the soul from a great philosopher.

063 - One who has been bitten by the snake of ignorance, what is the benefit of Vedas, scriptures, mantras and medicines without the medicine of Brahmagyan?

064 - Just as no disease can be cured by merely uttering the word 'Aushadi' without consuming the medicine, in the same way no salvation can be achieved by merely saying 'Brahma, Brahma' without direct experience.

065 - Without disintegrating the visible world and without knowing the soul, how can man become free by merely speaking external words, which result only in pronunciation?

066 - No one becomes a king just by saying 'I am the king', without killing the enemies and acquiring the wealth of the entire earth.

067 - Just as to obtain a treasure buried in the earth one first needs the word of a trustworthy person and then digging the earth, taking out pebbles, stones etc. and accepting [the treasure] - it does not come out through words alone. , Similarly, the pure soul devoid of all worldly material things is attained only by the teachings of the Brahma-Gnani Guru and by contemplation and meditation on Him, and not by mere words.

068- Therefore, a learned person should himself try to get rid of the bondage of life like diseases etc.

Question-thinking

069-The question you have asked today has been considered very good by the scholars. It is usually in the form of a sutra (abbreviated), yet it has a deep meaning and is worth knowing for seekers.

070 - Oh learned man, listen carefully to what I say; By listening to this you will soon be freed from the bondage of life.

071 and 072 - The first cause of salvation is stated to be extreme detachment from temporal things, followed by self-control, restraint, forbearance and complete renunciation of actions associated with attachment. After this, the sages should continuously listen, contemplate and meditate on the Self for a long time. Then the enlightened person attains the ultimate state of Nirvikalpa and attains the bliss of Nirvana.

073 - I am going to explain to you the distinction between self and non-self that you should know. Listen to it carefully and fix it in your mind.

Description of the gross body

074 - The body which is made up of seven metals - marrow, bone, fat, flesh, blood, skin and hide - and is connected to the organs like leg, thigh, chest, arm, back and head etc. and is its base. This illusion called "I and mine" is called 'gross body' by scholars.

075 and 076 – Sky, air, fire, water and earth – these are subtle elements. Their organs become gross by meeting each other and form the gross body and their tanmatras become the five objects like sound etc. for the enjoyment of the consuming soul.

077 - Those foolish people who are bound by strong and wide bonds of attachment to these worldly pleasures are rapidly driven by the messenger of their karma and pass through the various good and bad stages of life.

078- According to their nature, only deer, elephant, kite, fish and bumblebee die when they are tied to any one of the five things like sound etc. Then how can a man who is bound by these five things be saved?

079- In fault, the subject is more intense than the poison of a black snake, because the poison kills only the one who eats it, but the subject does not spare even the one who sees it with his eyes.

080 - Only he who is free from the difficult bondage of expectations of worldly things is entitled to salvation, and no one else; Even if he is an expert in six darshanas.

081 - In the moment of renunciation, the crocodile of hope stops the seekers of salvation who are ready to cross the worldly ocean and drown them by holding their throat.

082 - Only that person can cross the worldly ocean without any hindrance, who has killed the enemies of sensual desires with the sword of renunciation.

083 - Know this, those who walk on the path of worldly pleasures with an impure intellect, die at every step. And also understand this absolutely correctly that those who follow the advice of any well-wisher, gentleman or guru and follow their advice, they definitely get results.

084- If you desire salvation then stay away from worldly pleasures as if they were poison. And consume contentment, kindness, forgiveness, simplicity, peace and discipline with respect every day like nectar.

085 - He who is all the time engaged in nourishing this body for the benefit of others, abandoning his duty of freeing himself from the bondage arising from eternal ignorance, kills himself [by this tendency].

086 - One who wants to see the soul while still engaged in nourishing the body is like a person trying to cross a river by holding water with his wooden mind.

087 – For a seeker of salvation, attachment to the body etc. is the biggest death; Only he who has conquered attachment is entitled to liberation.

088 - Leaving behind the great death of attachment to the body, wife and children; By winning which the sages attain the supreme status of God.

Gross body

089 - This gross body made of skin, flesh, blood, pulse, fat, marrow, bones and filled with feces and urine is extremely condemnable.

090 - This body, produced from the five gross elements according to past karmas, is the gross place of enjoyment for the soul; Its [perceptual] state is the waking state in which gross objects are experienced.

091 - Only by identifying with it, the living being consumes various types of gross things like garland, sandalwood, woman etc. through external senses, hence in the waking state this (gross) body has the main importance.

092 - Consider that through which the living being sees the entire external world, it is the physical body like the house of a householder.

093 - Birth, old age, death, obesity etc. are the symptoms of the gross body; There are different stages like childhood etc; There are many types of rules and regulations like Varnashram etc; And worship, respect, insult etc. are its characteristics.

094 - Hearing, skin, eyes, breath and tongue are the five senses, because through them we get knowledge of the subject. And the tongue, hands, feet, anus and genitals are karmaendriyas, because they are inclined towards action.

095 and 096 - Due to our tendencies, the inner conscience is called mind, intellect, chitta and ego [by these four names]. Mind is called because of thought-choice, intellect is called because of

taking decision about something, ego is called because of being proud of ego-ego (I-I) and ego is called because of thinking about one's desires. This is called mind.

097 - Life itself because of its modifications is similar to gold and water etc. and according to the difference in its nature it has five names - Prana, Apana, Vyana, Udana and Samana.

subtle body

098 - Five action senses like speech, five knowledge senses like hearing, five vital air, five elements like sky, four internal senses like intelligence, ignorance, desire and action, this is called subtle body.

099 – This subtle or phallic body arises from the crude elements; It is full of desire and makes the person experience the consequences of his actions. And due to lack of knowledge of one's true nature, the soul has infinite characteristics.

100-Dream is his state of expression, where he himself appears to be present. While in the dream this self-illuminating God appears in the form of pure consciousness [in the form of various objects], in the waking state the intellect starts manifesting itself by acquiring the feelings of the doer etc. due to various types of desires. ,

101 – The one whose quality is omniscient (intellect) is not even slightly involved in the actions done by him (intellect); Because it is different and therefore cannot be included even slightly in the functions attributed to it.

102 - This subtle body is the instrument of all the activities of the Chidatmya Purusha, just as the compass is the instrument of a carpenter. That is why this soul is detached.

103 - Blindness, blurred or lack of clear vision, etc., which are caused by defective or flawless eyes, are the qualities of the eyes themselves; Similarly, deafness, dumbness etc. are also qualities of ears etc.; Not of the omniscient soul.

Religion of soul

104- Philosophers say that breathing, yawning, sneezing, trembling and jumping etc. are the properties of life and hunger and thirst are also the properties of life.

The ego

105- Inside the body, in the senses (sense areas) like eyes etc., the inner self, filled with the radiance of consciousness, remains stable while being proud of its 'I-ness'.

106 – This is what should be known as ego. He is proud of the doer, enjoyer and ego and attains all three states by the combination of qualities like sattva etc.

107- He is happy with favorable things and saddened by unfavorable things. Happiness and sorrow are the attributes of this ego, not of the eternally blissful soul.

Selflessness of love

108-The things of enjoyment are not dear to us in themselves, rather they are dear only to the soul, because the soul is most dear to everyone.

109-Therefore the soul is always in the form of joy, it never feels sad. Only then, in deep sleep, one experiences self-pleasure despite the absence of worldly pleasures. Shruti, direct evidence, history and conjecture are available in this regard.

110 - Maya is the supreme power of the threefold eternal ignorance of God called the unmanifested. From which this entire universe has originated. Wise people guess it from his actions.

111 - He is neither real, nor unreal, nor of two types (good and bad); Neither different, nor indivisible, nor of two kinds [of different]; Neither with part, nor without part, nor of one soul; But it is very amazing and indescribable.

112 – Just as a snake gets confused by the knowledge of rope, in the same way it can be destroyed only by the knowledge of unique pure Brahma. His three qualities Satva, Raja and Tama are famous due to their respective famous works.

Rajoguna

113 - The distraction power in the form of action is of Rajogun, due to which all actions have been taking place since time immemorial and due to which disorders of the mind like attachment, sorrow etc. always arise.

114 - Lust, anger, greed, ego, jealousy (finding fault in qualities), arrogance, jealousy and hatred - these terrible qualities are of Rajogun. Therefore, the Rajogun due to which the living being gets engaged in actions is the reason for its bondage.

Tamoguna

115- The reason why an object appears to be something else is the covering power of Tamoguna. This is the root cause of the human world (in the form of birth and death) and is also the reason for the spread of the power of repulsion.

116 – A person affected by Tamas, despite being extremely intelligent, knowledgeable, clever and capable of seeing the subtle meanings of the scriptures, is not able to understand properly even after explaining it in many ways; He accepts only those things imposed by Maya as truth and takes refuge in their qualities. Oh! This great enveloping power of Tamoguna is very strong.

117 - The forces of Tamas, adverse emotions, impossibilities and adversities do not leave the person in contact with this covering power and the power of distraction also keeps him in a state of constant instability.

118 – Ignorance, laziness, inertia, sleep, carelessness, stupidity etc. are the qualities of darkness. A person suffering from these does not understand anything; He remains sleepy or like a pillar.

Sattvaguna

119 – Sattva Guna is as pure as water, however, when it mixes with Rajas and Tamas, it also becomes the cause of human tendencies. The self-image reflected in it illuminates all inanimate objects like the sun etc.

120 - Amani Tattva etc., Yama-Niyamadi, Shraddha, Bhakti, Mummushana, Divine-Settle and Asatka renunciation-are the religion of Sattvaguna.

121 - Progress, self-realization, ultimate peace, contentment, untainted bliss and divine status - these are the religions of pure Sattva Guna, through which Mumukshu attains Nityananda.

Causal body

122 - In this way, this unmanifested was described by describing three qualities. This is the reason for the soul. Its expressive state is sleeping, in which the intellectuals are absorbed.

123 - Where all types of knowledge become silent and the intellect remains stable just by sprouting, that is the stable state, 'I don't know anything' is the belief - such is the popular belief. Material.

ANATMA NIRUPANA

124 - Body, senses, life, mind and ego etc., all the vices, pleasures etc. are complete subjects, Akashadi ghost and unmanifested infinite world - all these are souls.

125 - All the works of Maya, from illusion and importance, from illusion and importance, life is as unattractive and unique as a desert mirage.

126 - Now I tell you the nature of God, knowing this man gets freed from the bondage and frees Kaivalyapad.

127- Ego- The base of the base is a stable substance, which is the witness of all the three states.

128 - One who knows the three states of knowledge – waking, dream and deep sleep – and their instincts and is not situated in “ego”.

129 - Who sees everyone, but whom no one can see, who illuminates the intellect etc., but who cannot illuminate the intellect etc.

130 – Who has spread the whole world, but on whom no one can prevail and on whom the whole world rests.

131- Those whose body, senses, mind and intellect are inspired by money - they bite their subjects.

132 – Knowledge of all subjects comes from ego and happiness.

133 - This is the regular Akhandanandanandanubhavah consciousness, which is always uniform and perceptive and whose inspiration is on the speech senses and the soul.

134 - In this Sattvaatma i.e. Buddhirupa, in pronunciation a supreme sky like the sun is shining from the great turbulent world, and a very high turban is being formed.

135 – He is the knowledge of the mind and ego disorders and the workings of the body, senses and life. And like a penance, he doesn't do that Makes efforts and neither gets any disorder.

136 – He is neither born, nor dies, nor grows, nor decreases, nor undergoes any change. He is regular and even when this body is absorbed, he is not absorbed as the break occurs.

137 - Pure knowledge, different from nature and its disorders, is the unique God that illuminates Satu-Asar and is interested in egoism in the states of awakening etc.

138-You feel as if this soul is being consoled to be happy and it is felt in your conscience. And [thus] become grateful after crossing this vast world-ocean of the waves of birth and death.

139 - 'Ego! The very existence of this self-intelligence is the bondage of ignorance, which leads to the tribulations of birth and death; Due to which this living being considers this unreal body to be true, keeps nourishing, cleansing and protecting the people with the fibers like silk worms.

140-A foolish person has other intelligence due to Tamo Guna; Due to lack of discretion there is snake intelligence in the state; Such intelligence encompasses a multitude of different types of renunciations; So hey friend! Listen, this Asadagraha (accepting the truth) is the same bondage.

141- This tamomayi covering power, like Rahu, covers the self-conscious, self-conscious, self-conscious power in this way.

142- Man then begins to believe that "I am", man is when he is invisible. Then the covering power and distraction of Rajoguna The extremely powerful power of lack named Karodhaadi starts getting rid of it with its binding qualities.

143 - Then, there is an illusion in getting trapped in the claws of this immense world-pelvic poison and drowning at a low speed, and there is an illusion in acting as his maternal grandfather after getting trapped in the claws and destroying the enlightenment. By falling into the claws.

144-Just as the sun's glory originates from the sun itself, covers the sun's light and spreads on its own, similarly the ego appeared And the soul gets covered and becomes situated on its own.

145 - Just as in Dudin (a day when there is a special emergency of wind and clouds), when the sun is covered with clouds, a very fierce and cold storm causes trouble to everyone, similarly the

intellectuals also keep moving continuously if the intellect is full of Tamo Guna. The sorrows of a foolish man remain.

146- These two powers (covering and reflection) have attained bondage and being fascinated by them, they are confused in the world considering this body as the soul.

(Binding) BANDH-NIRUPANA

147 – Ignorance is the seed of the tree of the world, physical consciousness is its shoot, attachment is the leaves, karma is the water, body is the stem, life is the branches, senses are the sub-branches (flesh), objects are the flowers and different types of actions are The pain caused is the fruit and the bird as a living being is its consumer.

148 – This bondage of the soul born out of ignorance is said to be natural and eternal and infinite. This gives rise to the flow of sorrows like birth, death, disease and old age etc. in living beings.

Difference between soul and non-soul

149 – This bond cannot be cut by any other weapon, weapon, wind, fire or even millions of actions except by the pure and beautiful sword of intelligence and knowledge received by the pure grace of the Creator.

150 – One who has strong faith in the authenticity of Shruti is loyal to his religion and his mind gets purified by it. God is known only to

someone whose mind is pure and with this knowledge the tree of the world is completely destroyed.

151 - The soul covered with five shells like food etc. does not appear like the water of a well covered with a silver plate created by its own power.

152 and 153 - Just as the water that quenches the thirst of human beings and gives them instant supreme happiness becomes visible when the Shiva temple completely disappears, in the same way, when the five cells are removed, it becomes pure, eternally blissful, omnipresent, itself The luminous God becomes visible.

154- To get rid of bondage, a learned person should discriminate between self and non-self. Only then he becomes happy knowing himself to be Sachchidanand.

155 – The man who separates his separate and inert soul from the visible world in the same way as a thorn from a reed and merges everything within himself and becomes situated in the soul, he is free.

Annamaya Kosh

156 - This body, which arises from food, is Annamaya Kosha, which survives on food and gets destroyed without food. This collection of skin, flesh, blood, bones and feces cannot itself be the eternal pure soul.

157 – It does not exist before birth or after death, it is born in a moment, has ephemeral qualities and is unstable by nature; And like a particle, the inanimate and the visible are a mixture of many elements, then how can it be our soul that knows the feelings and changes?

158- This body with arms and legs cannot be the soul, because even if its body parts are cut off, man remains alive because his power is not destroyed. Apart from this, the body which is self-governing can never be the ruling soul.

159- It is self-evident that the soul, which is the witness of the body, its nature, its actions and its states, is separate from itself.

160 - How can this filthy body, a mass of bones, covered with flesh and filled with filth, know itself to be other than itself?

161- Only foolish people feel pride in this body made of skin, flesh, fat, bones and dirt. Thoughtful people know their spiritual nature as separate from this.

162- In the body of inanimate men there is an egoistic feeling like 'I am the body'; In learned persons (Shastras) - such a feeling of ego is present in the living being and in a great soul endowed with knowledge and wisdom - such a feeling of ego is present only in the true soul.

163 - You fool! Give up the consciousness of self in this mass of skin, flesh, fat, bones and excreta and immerse yourself in the Supreme, the undisputed Brahman and enjoy supreme peace.

164 – Unless a learned man gives up the ego born of the unreal body and the illusion of the senses, there is no question of his salvation, even if he is well versed in the principles of Vedanta.

165 - Just as you should never have self-awareness in shadows, images, dreams and bodies imagined in the mind, so you should never have self-awareness in a living body.

166 – Since the consciousness of body-soul is the cause of the birth of wrong-minded men and other miseries, you should give it up with great effort; After renouncing this consciousness there will be no fear of rebirth.

Pranamaya Kosh

167- This life force associated with the five karmendriyas is known as Pranamaya Kosha. This Annamaya Kosha attached to it gets satisfied with food and gets engaged in all activities.

168 – The vital sheath is also not a soul, because it is a variation of air, like air it keeps moving in and out and is always dependent. He never knows his good or bad, his own or someone else's.

MANOMAY KOSH - mental sheath

169 - The senses and the mind are the reason for the choices like "I", "mine" etc. Manomay Kosh is known by the name etc. and is very powerful and remains present by pervading the previous cells.

170 - This mental fire (yajna), increased by the offering of ghee in the form of objects by the five senses and kindled by the fuel of various types of desires, burns the entire visible world. [That is,

when the senses burn the fuel of desire and offer objects in the expressed mental fire, then this entire world gets absorbed.]

171 – There is no ignorance except the mind, the mind is the ignorance which is the cause of the bondage of this world. When it is destroyed everything is destroyed and when it awakens everything becomes visible.

172 – In the dream in which there is no material object, in that dream the mind creates the entire world like enjoyment etc. with its power, similarly in the waking state also there is no other specialty, hence all this is just a luxury of the mind.

173-When the mind is absorbed in deep sleep, nothing remains - everyone knows this. Therefore, this world of this person (living being) is only an imagination of the mind, not reality.

174- Clouds come with the help of wind and go away with it. Similarly, bondage is imagined by the mind and liberation is imagined by the mind.

175-It is the mind which, by imagining attachment towards all the things like body etc., binds man to itself like an animal with a rope and then frees him from this bondage by creating indifference towards these poisonous substances.

176 – Therefore, mind is the cause of bondage and liberation of the living being. When polluted with Rajogun, it causes bondage and when it is free from Raja-Tama and pure Satvik, it causes liberation.

177 – The mind that attains purity by developing qualities like prudence and renunciation is the means of liberation. Therefore, first of all, both these (knowledge and renunciation) should be strong in an intelligent seeker.

178- A terrible monster called mind roams in the forest of sensual pleasures. Those saints who want salvation should not go there.

179 – It is the mind that continuously creates for the consumer all the gross and subtle objects, body, color, ashram, caste etc. and its qualities, actions, causes and results etc.

180 - It is the mind that fascinates this formless conscious soul, binds it in the qualities like body, senses, life etc. and leads it astray by taking the feeling of "I and mine" in its actions and enjoyments. Of their fruits.

181 - It is due to the defects of Adhyayas that man gets tied in the cycle of birth and death and the bondage of Adhyayas is imagined for this very reason and for an irrational man with the defects of Raja-Tama etc., this (Adhyayas) is a sign of the sorrows of birth etc. The root cause is.

182 – That is why wise scholars call the mind ignorant; Due to which this whole world is getting confused like a cloud by the wind.

183 – The seeker should purify that bead with great effort; Once it is purified, liberation is like a miracle.

184 – One who, after purifying himself from attachment to liberation, attachment to worldly pleasures and renouncing all actions, engages in listening etc. with pure faith, destroys the fickle nature of the intellect.

185 - Manomaya Kosha, being conscious, consequential, painful and in the form of an object, cannot be God because the observer has never been seen in visible form.

Scientific dictionary

186- The intellect, consisting of sense organs along with tendencies, is a storehouse of knowledge with the nature of doing, which is the cause of man's world [birth and death].

187 - The reflective power of consciousness that follows the mind and the senses is change of nature Called "science". He always has pride in his body, senses etc. that 'I am knowledgeable and capable of doing work.'

188, 189 and 190 - This egoistic dictionary of knowledge is the one that holds the eternal beings and all the activities of the world. On the basis of his previous desires, he performs many virtuous and sinful deeds and enjoys their fruits and keeps wandering in different births, sometimes coming down and sometimes going up. The states like waking up, sleeping etc., experiences of happiness and sorrow, religious duties related to the body of ashram etc., pride and attachment to qualities etc. always remain in this knowledge-rich storehouse. Because of its proximity to the soul it is extremely luminous; Hence, this is its title, in which, due to illusion, one becomes aware of oneself and falls into the worldly cycle of birth and death.

Incompatibility with soul's title

191 – This self-revealed knowledge which is shining in the heart in the form of life, despite being an unchangeable soul, due to some quality becomes the doer and enjoyer.

192 – That God, despite being omnipresent, due to the defect of being filled with false intelligence, is limited to false intelligence and sees himself as separate from himself like a pot of clay.

193 – God is always the same in nature, however, due to His qualities, He becomes attached to Him and starts shining through His qualities in the same way as the immutable fire present in the impurities of iron shines in the same way.

How will there be liberation?

194 – Disciple: Oh Gurudev! Be it due to Maya or any other reason, only God has attained the state of living being; And his position is eternal and eternal things cannot be destroyed.

195-Therefore, the existence of this soul is also eternal and hence its cycle of birth and death can never end. Then O Shri Gurudev, tell me how will he attain salvation?

Self-knowledge is the only path to liberation

196 – Guru--O son! You are very intelligent, you have asked a very relevant question. Okay, now listen carefully. See, because of infatuation, the imagination of infatuated men is not respectable.

197 – The soul which is unattached, inactive and formless, cannot have any other connection with physical objects, blueness etc. apart from illusion like sky.

198 – The soul which is the witness, is without qualities, is inert and is the embodiment of eternal bliss, has attained the state of being due to the illusion of the intellect. it's not real; Because being

non-physical, once the attachment goes away, it naturally ceases to exist.

199 - As long as there is confusion, the snake in the rope is visible, and when the illusion is destroyed, the snake is no longer visible, similarly, as long as the illusion remains, it (being-consciousness) is visible. Which has appeared due to carelessness and false knowledge, exists.

200- Ignorance in the world and its resulting creatures are considered eternal. But just as upon awakening the entire dream world along with its origins gets destroyed, similarly with the rise of knowledge the living beings born out of ignorance are destroyed.

201 – Although this Sat-consciousness is eternal, it is not as permanent as the pre-existence, because even the eternal pre-existence has been seen to perish.

202, 203 and 204 - Therefore, the creature which has been imagined in relation to the intellectual quality in the soul, cannot be separated from it (soul) in its actual form. This relation of the soul to the intellect is due to false knowledge. It can be resolved only by acquiring correct knowledge, not by any other means; And the knowledge of the unity of Brahman and the soul is the real knowledge – such is the Shrutika principle [so on knowing the unity of Brahman and the soul, the feeling of being a living being disappears].

205 - Attainment of that knowledge of Brahma-Atma-Mikaya is possible only when there is proper discrimination (knowledge of separation) between self and non-self. Therefore, the real soul and the fake soul should be carefully considered.

206 – Just as even the murky water becomes clean water when the mud settles, in the same way the soul also becomes clear after getting freed from impurities.

207 – By thinking about the true soul, falsehood goes away, then one starts getting a clear impression of the real (inner) soul. Therefore, false spirits like ego etc. should be completely destroyed.

208 – Therefore, this Vijnanamaya Kosha, which is also called Vijnanamaya, cannot be God because it is changeable, inert, limited, visible and changeable; [Because it is temporary] and a temporary thing can never be permanent.

Anandamaya Kosh – Thesaurus of Bliss

209 – The tendency which is kissed by the reflection of the blissful soul and manifests from the mode of ignorance is the blissful sheath. It is endowed with three qualities like Priya (beloved), Mod (happiness) and Pramod (pleasure) and manifests when the desired object is obtained. When virtuous deeds become mature and the fortunate ones experience the happiness derived from them, they themselves become aware of that blissful sheath from which all beings become extremely blissful without any effort.

210 – The deep experience of Anandamaya Kosh occurs only in deep sleep, however, a little of it can also be experienced in the waking state and by seeing desired objects etc. in dreams.

211 - This Supreme Being is not blissful, because bliss is an attribute and change of nature, the result of good deeds and dependent on the set of changes of nature (gross body).

212 – When the five Koshas are negated by reasoning as per the scriptures, then the soul which witnesses in the form of (pure) awareness at the time of their negation remains.

213 - Thus, a learned man should consider the soul which is self-luminous, separate from the five coverings of food and other things, and which is the witness of the three states of waking, dreaming and deep sleep and is the Truth. form, without any blemish, clean and pure, as his true self.

Questions about yourself

214 - Disciple: Oh Guru! When these five Koshas are wrongly negated, I see nothing except the absence (void) of everything. Then [according to you] what should an intelligent man consider as his soul?

215 - Guru: O scholar! You are saying the right thing. You are very good at thinking. Just as ego etc. are your vices, so too is their absence.

216- Through which all this is experienced and which cannot be experienced by yourself, know your soul with your subtle intelligence as the witness of all that.

217 – Whatever one experiences is said in his testimony; Without experiencing anything, no one is considered a witness to anything.

218- Our soul itself is the witness, because only we experience it. Therefore there is no one beyond this, our own conscience.

219 - In all the three states of Jagrata, Sushupti and Sushupti, which always appears in the conscience in many forms in the form of 'Aham-Aham' (I-I) and appears clearly in its real form, and which starts from the ego. Being the witness of all these various changes of nature, and always appearing as eternal bliss; Consider him present in your conscience as yourself.

220 - Just as a foolish man, seeing the reflection of the Sun in the water of a pitcher, considers it to be the Sun, in the same way, an ignorant man, seeing the reflection of the consciousness present in some quality, mistakenly considers it as his own.

221, 222 and 223 - Just as a learned man leaves the pot, the water and the image of the Sun in it and looks at the Sun, which is separate from the illuminator of these three and is self-luminous, in the same way, leaving behind the reflection of the body, intellect and consciousness, the intellect is To know the soul situated in the cave of form as the witness, the form of unbroken consciousness, the illuminator of all, different from truth and untruth, eternal. By knowing this (soul) and one's true nature very well, which is omnipresent, omniscient, subtle, devoid of any distinction between inside and outside, and completely separate from oneself, man becomes sinless, pure and immortal.

224 – That extremely intelligent person never fears anyone because he is free from sorrow and full of joy. For a person seeking liberation, there is no other way to be free from the bondage of samsara other than knowing the true nature of the soul.

225 – The knowledge of the indistinguishability between Brahma and the soul is the cause of liberation from the bondage of

existence; By which an intelligent man attains the status of Brahma, which is a symbol of incomparable bliss.

226 – When a learned person becomes one with Brahma, he does not fall into the cycle of birth and death. Therefore, the unity of the soul with God must be well understood.

227 - Brahman is the embodiment of truth and knowledge and is eternal; He is pure, supreme, self-evident, eternal, the only embodiment of bliss, direct (innermost) and eternal, and constantly progressing.

228 – This Paramdvaita is the only true existence, because apart from this Self there is nothing else. When this principle of altruism is fully realized, nothing remains.

229 - This entire universe, which appears in various forms due to ignorance, is Brahma itself, free from the defects of all emotions. Without any option].

230 – Even though the pitcher is made of clay, it is not different from it, because due to its surroundings being made of clay, the form of the pitcher is not different from clay. So where does the imaginary pot in the soil exist?

231- No one can tell the shape of a pitcher other than that of the soil. Therefore the pot is just an illusion; In reality, truth in its true form is clay.

232 – The work of Sat Brahma is that this entire world is the true form of Himself, because it is all His, there is nothing different from Him. The illusion of the one who says that there is something different from him has not gone away; His speech is like the babble of a sleeping man.

233 - The best Atharva Shruti says that this entire universe is Brahma. Hence this universe is Brahma, because the object connected to the base has no separate existence.

234 – If this world is true, then the eternity of the soul is flawed, the Shruti becomes inauthentic and God (Lord Krishna Chandra) will also be proven false. All these three things are not auspicious and beneficial for good people.

235 - Lord Krishnachandra, the knower of the ultimate truth, has decided that 'Neither I am situated in the elements, nor are they situated in me.'

236 – If the world were true then it should have been felt even in deep sleep; But at that time he does not realize anything; Therefore, it is as untrue and false as a dream.

237-Therefore the world is not separate from God; Considering it as separate is as false as considering qualities etc. as separate from qualities. What is the reality of the alleged matter? Due to illusion the foundation itself appears like this.

238 – Whatever an ignorant person sees due to his ignorance is Brahman. Just as the silver that appears as an illusion is actually a conch shell. [Idam Jagat (this world is) – in this] Brahma is always spoken of as Idam (this), the [world] superimposed on Brahma is only nominal.

239 – Therefore, Parabrahman is true, unique, pure, full of knowledge, clean, peaceful, without beginning or end, inanimate and always full of bliss.

240 - He is devoid of all illusory distinctions; Eternal, blissful, devoid of art and subject to proof. He is a formless, unexpressed, anonymous and unbroken light which keeps shining on its own.

241 – The wise know that the Supreme Reality is devoid of the trinity of knower, knowledge and known, is infinite, without any alternative, and is only undivided and unbroken consciousness.

242 - That Brahman is incapable of being renounced or accepted, beyond the reach of mind and speech, immeasurable, devoid of beginning or end, perfect and full of great radiance.

243 - The complete unity of Brahman and the soul has been repeatedly asserted by the Sruti by purifying the phrases like 'tatva masi' from the words 'tat' and 'tvam'

244 – The unity of people with contradictory qualities like the Sun and the Firefly, the King and his servants, the Sea and the Dwarves, the Sumeru and the Atom is stated only in the implied sense, not in the literal sense.

245 - This conflict between the two is about the title and this title is not real. The quality of God is Maya, the cause of Mahatmatism and the quality of the living being is the effect and form of Panchakosha.

246 – These are the titles of God and Soul; When these are properly tied, neither God nor soul remains. Just as the kingdom is the title of a king and the shield is of a soldier; When these two titles are not there then there is neither a king nor a warrior.

247 - Shruti itself prohibits the imagined duality in Brahma by saying "Athath Adesh Neti Neti" etc. Therefore, the above mentioned headings should be applied using logic as per Shruti Pramana.

248 – Since this scene is imaginary, it is not as real as the snake seen in the rope or the various objects seen in dreams; After refuting this view with such strong arguments, the unity that remains between them (soul and God) is worth knowing.

249- To attain the unbroken unity of soul and God, their knowledge is obtained only through the use of symbols in Mahavakya. Their true knowledge is obtained neither from Jahati-lakshana nor from Ajahati; Therefore, Jahatyajahati Lakshna should be used at this place.

250 - Just as in the sentence "That Devdutt is this" the unity of only Devdutt has been stated by tying the opposite qualities [indirectness of the word 'that' and directness of the word 'this'], in the same way the sentence "'Tat Tvamsi' ['Tat 'The meaning of the word is the titles of God 'Maya' and 'Tvam!' The power which is spoken of by the word 'conscience' - by tying together the opposing qualities of these two [unity of pure consciousness] is called unity.

251 - Thus, by establishing the unity of the consciousness of the soul and the Supreme Soul through signs, intelligent people acquire the knowledge of their unity. The unbroken unity of Brahma and soul has been clearly described in hundreds of such Mahavakyas.

Brahma-Bhavna

252- By removing falsehood, grossness etc. from Shruti, an illogical thing as vast as the sky becomes automatically proved. That's why these bodies etc. which are considered to be the soul, appear to be false except for the self-consciousness; And I am Brahma" With this pure intellect, know your soul as an unbroken awareness.

253-Just as the utensils made of clay are clay in all respects, in the same way, this entire Satswaroop world arising from Sat is Samman. Because there is nothing beyond reality and it is the truth

and the soul, therefore you are the calm, pure and unique Supreme Brahma.

254- Just as the place, time, subject and knower imagined in a dream are all false due to the defect of sleep, similarly in the waking state also this world is false because it is the result of our ignorance. Thus since these body, senses, life and ego etc. are all illusory, you are the same Supreme Brahman who is peaceful, pure and unique.

255 – One who is beyond caste, policy, clan and lineage; You are that Brahma who is free from name, form, qualities and defects and is separate from space, time and things - feel this in your heart.

256 – That which is beyond nature and beyond the scope of speech, which can be known with the pure eyes of knowledge, which is the eternal unit of pure consciousness, you are that Brahman – feel it in your heart.

257 - You are that Brahma who is devoid of the six waves of hunger, thirst, etc., whom the Yogi meditates upon in his heart, who cannot be seen by the senses, who is inaccessible to the intellect, and who is full of praiseworthy glory. - Think like this in your mind.

258 - Who is the basis of this illusory world, who is situated on his own basis, who is different from both real and unreal, who is free from parts, who is free from comparison and who is full of supreme majesty, is that Supreme Brahma? - Think like this in your mind.

259 - Think in your mind that you are that Brahman who is free from the six changes of the body - birth, growth, change, decay, disease and death - and who is indestructible and who is the cause of creation, sustenance and destruction. of the universe.

260 – The one who is without any difference and change, who is as calm as a wavy body of water, who is eternally free and without any division, you are that Brahma – think this in your mind.

261 – Which, despite being one, is the cause of many and the cause of negation of other causes; But the one who is separate from cause and effect is Brahma himself - meditate on this in your mind.

262 - The one who is immutable, great and imperishable, who is different from the perishable (body) and the perishable (soul), who is eternal, imperishable, blissful and spotless, that Brahman is you - let your heart think like this.

263 – That which is always true and steadfast like gold, yet due to Maya [its changes are like a coil] appears in the form of various names, forms, qualities and defects, is Brahma Himself – so in the mind Consider.

264 - He who shines in the unmanifested form [beyond which there is nothing else], who is beyond the other (unmanifested nature), is eternal, uniform and the soul of all, who is truth, consciousness and form of bliss, infinite and imperishable, That Brahman is you – feel it in your heart.

265 - Consider this aforesaid thing in your own mind with your intelligence from the famous arguments [of Vedanta]. Through this, you will gain true understanding, which is as free from doubt and confusion as water in the hand.

266 - Like a king living in the midst of an army, knowing this self-illuminating pure element located in the middle of the body made of elements, he always remains concentrated in his form and absorbs the entire visible world. In that Brahma.

267 – That unique and unique truth of Parabrahman, separated from truth and untruth, is situated in the cave of intellect. One who lives in unity with Him in this cave, O son! He does not enter the cave of the body again [that is, he is not born again].

VASANA TYAG renunciation of lust

268 - Even after attaining enlightenment, that strong, eternal desire which, through direct (inner) vision, becomes firm in the form of the self and becomes the cause of the world [in the form of birth and death]. Must be removed with effort; Because in this world the sages have called reduction of desires as salvation.

269 - The ego or attachment of the living being towards inanimate objects like body, senses etc. is Adhyaya. The scholar should overcome this with self-confidence.

270 - Knowing yourself to be the witness of the living soul, the intellect and its pleasures, with the proper view of 'I am that', give up the self-consciousness spread over non-soulful objects.

271-Give up worldly desires, physical desires and religious desires and give up worldly attachments in the soul.

272- Due to worldly desires, religious desires and material desires, the living being is not able to get the right knowledge.

273 - For the person who wants to be free from the captivity of the world, the enlightened person describes these three strong desires as iron shackles on his feet. One who gets rid of these attains salvation.

274 & 275 - Just as the divine fragrance of the incense stick, which is suppressed due to the coating of some other foul-smelling substance, becomes clearly visible again when the external odor is removed by friction, in the same way the desire of the Lord which is visible through the covering of the Lord is covered with. The dust of

infinite evil desires lying in the heart gets purified by the intense struggle of the intellect and becomes as pure as the smell of sandalwood.

276 – The self-will is hidden from the mass of non-wills; Therefore, it is clearly visible that by always being self-confident, they get destroyed.

277 – As soon as the mind turns inward, it begins to abandon external desires. When a person completely gets rid of desires, the soul begins to experience freedom from restrictions.

Adhyas-niras

278 - [By stopping the thoughts of the mind] and remaining stable in himself, the Yogi's mind is destroyed and his desires are also destroyed. So divert your attention.

279 - Tamas is destroyed by Rajoguna and Sattvaguna, Rajas is destroyed Sattva Guna is destroyed by Sattva Guna and Sattva Guna is destroyed by pure Satva. Therefore, take refuge in pure Sattva and abandon practice.

280 - Having decided that destiny nourishes the body, become calm and patient and firmly give up the practice.

281-I am not a living being, I am Parabrahma. In this way, by denying the feeling of being a living being within you, give up the

practice of being a living being obtained through the power of three desires.

282 - Understanding the omnipotence of the soul through Shruti, logic and your own experience, always abandon the practice derived from attachment.

283 - Since for the enlightened sage there is nothing to be accepted or renounced, there is no duty to perform any action; Therefore, by constant self-surrender, one must give up attachment to the self.

284 - Cultivate your spirituality by strengthening your self-consciousness in Brahman through the knowledge of the unity of Brahman and soul, which is obtained from the great sentences like 'Tat Tvam Asi' etc.

285 - Until the ego (I-ness) arising in this body completely disappears, complete your sadhana with a carefully concentrated mind.

286 – As long as the living being and the world appear like a dream, O learned man! Keep abandoning this practice with your soul.

287 - Do not give occasion to forget the soul because of sleep, worldly conversation or words, that is, do not forget the investigation of the soul for any reason and contemplate the soul continuously in your conscience.

288 - Leave this body, born from the feces of the parents and consisting of feces and flesh, from a distance like a Chandala and become satisfied by being situated in the state of Brahma.

289 - Oh sage! [After the destruction of the cloud] Just as the cloud dissolves in the vast sky, in the same way, merge the soul in God and always remain in a state of uninterrupted silence.

290 - By becoming one with the self-luminous Supreme Brahma, the basis of the universe, abandon both the titles of body and universe like a vessel full of filth.

291 - By placing the ego in the body in the eternally blissful Chidatma, renouncing the pride of the sex-body, always remains Uniquely situated.

292 – When you will know that I am that Brahman in whom the world appears like a city reflected in a mirror, then you will be satisfied.

293 - Having attained the animate, unique, blissful and inert Brahman, who is the true and original form of you, give up belief in this false disguise of the body which you have worn like an actor.

294 – This visible world is completely false. Its momentary nature can be seen, hence it cannot be an egoistic thing. So how can these momentary egos realize that 'I know everything'?

295 – The ego element is the witness of ego etc., because its existence is visible even in dormancy. The scripture itself calls it 'Ajo Nityah' Therefore, He is the eternal Spirit and is different from truth and falsehood.

296 – One who knows all the faults of changeable things like ego etc., should be eternal and unchangeable. The absence of both the gross and subtle bodies is clearly observed during desire, dream and deep sleep [So how can these be 'egoic souls'?]

297 - Therefore, give up your egoistic feelings towards this egoistic being created by this flesh body and mind and attain peace by knowing your soul as the embodiment of uninterrupted and unbroken knowledge in all three periods of time.

298 - Give up the pride of clan, lineage, name, form and ashram dependent on this physical body and also give up the duties of doer, enjoyer etc. of the physical body and become the embodiment of eternal bliss.

Ego-criticism

299-There are many other restrictions which cause man to be bound in this world; But the root cause of all this is the ego [as all other non-self states arise from it].

300 - So long as the soul is attached to this evil ego, one should not have the slightest hope of such a miraculous thing as liberation.

301 – When freed from the ego planet (Rahu), the soul, like the moon, becomes pure, complete, self-illuminated and of eternal bliss, and attains its true nature.

302 - When the feeling of 'This is I' arising in this body through the imagination of the mind which is greatly deluded by ignorance, is completely destroyed, then there is uninterrupted realization of the soul in Brahman.

303 - The most blessed people in the form of Brahmanand have been hidden by the terrible snake in the form of ego by wrapping them with its three terrible heads in the form of Satva, Rajas and Tamas; Only when a wise man cuts off and kills the three heads of this serpent with the great shining sword of knowledge and experience can he enjoy this supremely blissful wealth.

304 – As long as there is even a trace of poison in the body, how will he allow the body to remain healthy? Similarly, even the

slightest trace of ego is a big obstacle in the path of a yogi's liberation.

305 – By the complete withdrawal of the ego and the destruction of the various alternatives arising from it, and by becoming aware of oneself, one realizes that 'this soul is I.'

306 - Quickly abandon this distorted, self-reflective and self-concealing ego thinking. It is only by practicing this that you, the conscious form and the blissful soul, have got rid of this worldly bondage full of various kinds of sufferings like birth, death, old age etc.

307 - Without this exercise of the ego, you who are the ever-identical, animate soul, the omnipresent, the blissful, the pure in fame and the unchangeable soul, cannot be bound to the world in any other way.

308-Therefore, O Vitana! Pierce this enemy of yours in the form of ego, which is like a thorn in the throat of a eater, with the great sword of knowledge and enjoy the happiness of self-rule to the fullest.

309 – Then by removing the tendencies of ego, doer, enjoyer etc., attaining the ultimate truth, becoming free from attachment, experiencing self-bliss, being completely situated in Brahmabhava, become choiceless and silent.

310 – Even after this strong ego is completely destroyed, if it comes in contact with the mind even for a moment, it reappears and creates hundreds of mischiefs like a cloud during the rainy season by mixing with the wind.

311 – After controlling this enemy of ego, one should never give it the opportunity to raise its head by thinking about worldly matters, because like water for the destroyed Jambir tree, this worldly thought is the reason for its revival.

312 – Only the person who is situated in the consciousness of body and soul has desires. How can that extraordinary soul, which has no connection with the body, have any desires? Therefore, being engaged in worldly thoughts is the main reason for bondage in the world, because this is the reason for the attachment of the conscience.

313 – When the work increases, its seed also grows and when the work is destroyed, the seed also gets destroyed; Therefore the work itself should be destroyed.

314 – As desire increases, desire increases, and as desire increases, desire increases; In this way man can never free himself from the bondage of the world.

315 – As desire increases, desire increases, and as desire increases, desire increases; In this way man can never free himself from the bondage of the world.

316 and 317 - And more than these two, that desire creates the bondage of the world for the soul. The solution to destroy these three is to see Brahma everywhere and in all situations. When this desire like Brahma becomes strong, all three dissolve.

318 – With the destruction of karma, worries are destroyed and with the destruction of worries, desires are destroyed; The name of this end of desires is salvation and this is called liberation in life.

319 - Just as the dark night disappears completely as soon as the sun rises, in the same way with the expansion of the spark of Brahma-desire, these egoistic desires also disappear.

320 - Just as darkness and its associated evils [theft etc.] do not become visible when the sun rises, in the same way when the essence of this incomparable self-bliss is experienced, neither the

bondage of the world nor the bondage of the world remains. The smell remains. Sadness remains.

Criticism of carelessness

321 – If your karmic bondage still remains, spend time being alert inside and out, breaking this clear view and contemplating your blissful nature.

322 – One should never be careless while thinking about Brahma, because the son of Brahma (Lord Sanatkumar) has said, “Carelessness is death.”

323 - There is no greater harm to a thoughtful person than being careless in investigating one's true nature, for this leads to illusion, which leads to ego, ego leads to bondage, and bondage to suffering. Takes it away.

324 – Just as a lustful woman spoils the intellect of her lover and drives him crazy, in the same way she drives a learned man crazy due to mental defects arising from self-forgetfulness after seeing him indulged in sexual pleasures.

325 – Just as the algae, once removed from the water, does not remain separate even for a moment (it immediately covers it again), similarly Maya again surrounds the observer devoid of self-contemplation.

326 - Just as a ball dropped down the stairs due to carelessness (by slipping from the hand) keeps falling from one rung to another and keeps falling down, in the same way if the mind deviates from

its goal (Brahm) and becomes extroverted even a little, then Keeps falling downwards.

327 – The mind engaged in material things contemplates their qualities, then by continuous contemplation, desire for them awakens and because of desire, man gets inclined towards material things.

328 – Man falls from his true nature because of his inclination towards worldly pleasures and once he falls from his true nature, his fall continues and except for his destruction, his rise is almost never seen . Therefore, the resolution which is the cause of all misfortunes should be abandoned.

329 – Therefore, for a wise and knowledgeable person, there is no greater death than carelessness in meditation. Only a concentrated person can achieve complete self-realization; Therefore, concentrate (stabilize) the mind carefully.

Refrain from lying

330 - Only the one who attains Kaivalya state while alive gets Kaivalya liberation after death, because the Shruti of Yajurveda creates fear for the one who sees even the slightest difference.

331 - Whenever this clairvoyant sees even the slightest difference in the infinite Brahman, he becomes frightened, because due to the carelessness of nature he has become aware of the difference in the unbroken soul.

332 – One who considers himself to be the soul in this visible object (body etc.), prohibited by Shruti, Smriti and hundreds of

arguments, suffers sorrow after sorrow like a thief doing prohibited deeds.

333 - He who searches for the true essence of the unique Brahman becomes free and attains his eternal significance, and he who pursues false visible objects is destroyed; The same has been seen in the case of the saint and the thief.

334 – The sage should give up the pursuit of unreal objects and remain firm in the self-view that “I am this Brahman”. Only devotion towards Brahma arising from one's own experience removes the sufferings of this apparent world resulting from ignorance and gives ultimate happiness.

335 – Thinking about external things only increases its bad results in the form of desires. Therefore, after knowing the true nature of the soul with wisdom, one should give up external things and keep introspecting daily.

336 - By prohibiting external things, there is happiness in the mind and when happiness is awakened in the mind, God is attained and when it is properly realized, the bonds of the world are destroyed. Thus, renunciation of external things is the path to liberation.

337 - Who will be such an intelligent person who can differentiate between truth and falsehood, who knows the evidence of Shruti and who knows the ultimate truth, who despite desiring salvation, knowingly accepts false things like a child? yes. Downfall?

338 - One who has attachment to the body and other material things cannot attain liberation and one who has attained liberation cannot be proud of the body etc. Both these stages depend on different qualities.

339 - He who through knowledge sees himself as the basis within and outside all movable and immovable objects, gives up all

qualities and remains in an unbroken and perfect state, he is liberated.

340 – There is no greater reason than the feeling of seeing everyone as a soul to be completely free from the bondage of the world. By continuously remaining self-centered, when the view is obstructed, one achieves this feeling of being one with the entire soul.

341 - How can those who are situated in body-soul consciousness, and who keep their minds attached to external objects and are constantly engaged in working for them, be unable to see the scene? Therefore, a philosopher who desires eternal bliss should give up all religious practices and worldly pleasures and devote himself to self-sacrifice and try to stop this visible world from appearing in his soul.

342 - This Shruti advises the ascetic to meditate by listening to Vedanta to attain self-realization.

343 - As long as the power of the ego remains strong, no learned man can destroy it outright, because even in those great souls who have attained the unshakable state of Nirvikalpa Samadhi, desires for infinite lives can be seen .

344 – The power of repulsion, through its covering power, connects man with the seductive ego and makes him crazy with the qualities of that ego.

345 and 346 – It is very difficult to overcome the power of repulsion without the complete removal of the enveloping power. When there is a clear understanding of the difference between the visible and the visible, then the covering power that covers the soul like milk and water automatically gets destroyed. If complete discrimination is done by separating the nature of the visible and visible objects from the false appearing objects [these intellect etc.] without any doubt arising due to clear understanding, then there is no

disorientation and that discrimination bondage also Breaks. Of illusion arising from Maya; Due to which the liberated person does not attain the world again (in the form of birth and death).

347 – The fire of knowledge of the unity of Brahma and the soul burns the entire forest of ignorance. When the living entity attains the state of Advaita [when ignorance is completely destroyed] then what is the reason for his return to the world?

348 – By having the true realization of the soul, the veil is destroyed, false knowledge is destroyed and the sorrow caused by distractions is removed.

Installation representation

349 - [Due to illusion, the rope appears to be a snake and due to that misconception, man experiences fear, trembling etc. However, for example, on knowing the real nature of the rope through the lamp, [ignorance (the covering of the rope), the snake (dirt) arising from ignorance and the fear, trembling etc. (repulsion) arising from the realization of the snake, all three are seen disappearing together. [In the same way, knowing one's own true nature, one's own ignorance, the perception of the world arising from ignorance and the suffering caused by it disappear together], hence the learned person becomes free from the bondage of the world. One should acquire the knowledge of the soul including its soul.

350 - Just as iron [takes different forms like spade etc.] after joining with fire, similarly intelligence (word, touch, form, taste and smell etc.) joins with soul and appears in different forms of things. This dualistic world is the work of that intelligence, hence it is false; Because its obvious falsity becomes clearly visible at the time of illusion, dream and desire.

351-Therefore, all the changes or objects of nature, from the ego to the body, are false because they keep changing every moment. The soul never changes; It always remains the same.

352 - The ever-blissful God, seen with the feeling of 'ego', is always unique, unbroken, witness to the form of consciousness, intelligence etc., different from true and false and direct (innermost).

353 - In this way, by separating truth and untruth, determining the truth with his knowledge and knowing the soul as the form of unbroken memory, he becomes free from false things and himself becomes peaceful.

Mausoleum representation

354-The gland of ignorance in the heart is completely destroyed only when the nondual soul is realized through Nirvikalpa Samadhi.

355 - Due to the flaw in the mind regarding the unique and formless God, imaginations like you, I, this arise and that complete option appears as a hindrance in meditation. But when the essence of something is accepted as it is, everything else is included.

356 – A Yogi, with peace of mind, sense-control, detachment from worldly pleasures and forgiveness, constantly practices meditation, realizes his soul and destroys all the choices arising from him out of the darkness of ignorance And lives happily in the state of Brahma, being passive and choiceless.

357 - Only those who meditate by absorbing the external senses like ears, mind and ego are free from the bondage of the world.

Those who keep talking only about indirect knowledge of Brahman can never be free.

358 - Due to the difference of qualities, there is a sense of difference in the soul and when the qualities are destroyed, the soul is left alone. Therefore, to dissolve the qualities, a thoughtful person should always remain in a state of Nirvikalpa Samadhi.

359 - By remaining in the true form of Brahma with complete concentration, man himself becomes Brahma, just as by meditating with fear a worm becomes like a bee.

360 - Just as a worm, giving up all work and meditating only on the bee, becomes like a bee, so a yogi, by single-mindedly meditating on the Supreme Reality, attains the state of God.

361-The ultimate truth is very subtle. No one can understand this from a physical point of view. Therefore, virtuous men with extremely pure intellect should understand it minutely through meditation.

362 - Just as gold purified by the process of cooking in fire gives up all its impurities and regains its natural form, similarly through meditation the mind gives up all its impurities of sattva, rajas and tama. and attains the self.

363 - When the mind becomes mature and gets absorbed in Brahma through continuous practice day and night, then Nirvikalpa Samadhi which makes one experience the unique bliss of Brahma is automatically attained.

364 - With this Nirvikalpa Samadhi, all the glands of desires are destroyed and along with the destruction of desires, all the deeds are also destroyed and then without any effort, the unbroken energy of the self starts flowing everywhere, inside and out.

365 - Meditating on Vedanta is a hundred times better than merely hearing it, and Nididhyasana (fixing one's consciousness in one's mind) is a million times better than meditating. And infinitely more important than Nididhyasana is Nirvikalpa Samadhi [due to which the mind never again deviates from its true nature].

366 – Through Nirvikalpa Samadhi, one can certainly attain clear knowledge of the Brahman principle, and such realization cannot occur in any other way; Because in other situations, due to the restlessness of the mind, various notions also get mixed in it.

367 – Therefore, always remaining restrained and with a calm mind, fixing your mind in the eternal Brahman, seeing your unity with the True Bliss Brahman, destroy the darkness of ignorance caused by eternal ignorance.

368 - Controlling speech, not accumulating wealth, giving up hope of material things, renouncing desires and always living in solitude - all these are the first doors of Yoga.

369 - Living in solitude is the cause of sense-control, sense-control is the cause of restraint of the mind, and by restraint of the mind desire is destroyed, and by the destruction of desire the Yogi experiences the unbroken bliss of Brahman. Therefore, a sage should always try to control his mind.

370 - Merge speech into the mind, mind into the intellect, intellect into the soul, which is the witness of the intellect, and the witness of the intellect (Kutastha) into the Absolute Brahman without any alternative and experience ultimate peace.

371 - Body, life, senses, mind and intellect - whichever of these titles the yogi's thoughts are associated with, he attains the same experience.

372 - When the mind of the sage becomes free from all these qualities, then he begins to clearly experience the complete bliss of

the Supreme Being, due to which his mind begins to be flooded with experiences of Sachchidanandaras (pure consciousness).

Formulation of renunciation

373 – It is appropriate for a detached person to give up both internal and external attachments. He, with the desire for liberation, gives up internal and external attachments.

374 - The external relation of the senses with the objects and the internal relation with the ego etc., both of these can be abandoned only by a person devoted to Brahman and detached from all these.

375 - O scholar! Detachment and awareness--think of them like the two wings of a bird, like the wings of a person seeking liberation. Without either of these two, one cannot ascend to the upper level of the palace of salvation with only one wing [i.e., both renunciation and knowledge are required to attain salvation].

376 - Only a person with extreme renunciation can attain Samadhi, only a person with strong understanding can attain Samadhi and only a person with strong understanding can be freed from the bondage of samsara and the person who has become free from the bondage of samsara Only he can be free from the bondage of the world. Experience eternal bliss.

377 – To a man who has controlled his senses, nothing seems more pleasant than renunciation, and if it is accompanied by pure self-knowledge, it gives the happiness of the kingdom of heaven. This is the ever-open door of liberation; That's why son! For your welfare become free from all desires and keep your mind always focused on Sachchidananda Brahma.

378 - Give up hope in things that are as poisonous as poison, for this is the path to death [as oblivion of one's true nature]. And give up the pride of caste, lineage, ashram etc. and salute the deeds from a distance. Give up self-consciousness in unreal things like body and develop ego in the soul, because in reality you are the observer of all this and the Supreme Brahman who is free from impurities and duality.

Meditation techniques

379 - With the mind firmly fixed on its object, Brahman, fix the external senses in their respective spheres [by removing them from their objects], keep the body still and pay no attention to its position. In this way, by uniting Brahma and the soul, keep drinking the nectar of Brahmanand in your mind day and night with a concentrated and undivided feeling and what do you have to do with useless things?

380 - Leaving aside thoughts of no-self which are caused by suffering and delusion, think of the blissful Self which is the direct cause of liberation.

381 - This self-luminous witness, separate from all temporal objects, constantly present in the vijnanamaya kosha (storehouse of knowledge), make this supreme being your aim and contemplate it with constant intent (like a stream of oil), self-realization. with.

382 - The Yogi should know this unity clearly as his true nature by contemplating this unity with an undivided feeling devoid of other notions.

383 - In this way, while strengthening the sense of self in this Supreme Being, one should give up the sense of self in ego etc. and become similarly indifferent towards things other than the body like utensils, clothes etc.

384 - By concentrating one's pure mind in the soul, which is the witness of all and the form of knowledge, one should gradually attain stability and finally see oneself complete everywhere.

385 - One should see the perfect soul, devoid of all the qualities like body, senses, prana, mind and ego, etc., which have arisen from its ignorance, and is complete like the great sky everywhere.

386 – Just as the sky remains the same even without hundreds of titles like pitcher, pitcher, kushal (grain store), suchi (needle) etc.; It does not become different because of different titles. Similarly, there is only one pure God without ego etc.

387 - All titles from Brahma to the stem (grass) are false; Therefore a person should always see himself as a complete soul situated in the same state.

388-When the object is imagined by Maya (the basis on which it is imagined), then the imagined object definitely exists in the same form, its existence cannot be proved other than that. Just as the snake that appears in a rope when attachment is destroyed appears in the form of a rope when attachment is destroyed, similarly when ignorance is destroyed the whole world appears in the form of a soul.

389 - You are Brahma, you are Vishnu, you are Indra, you are Shiva and you are the entire universe, there is nothing different from you.

390 – You are inside, you are outside; You are ahead, you are behind; You are right, you are left; And you're up, you're down.

391 – Just as waves, foam, whirlpools and bubbles are all water in nature, so this entire universe, from the body to the ego, is one unbroken pure conscious soul.

392 - Vadyesh Shrantastvamahmiti Mayamadirya. This entire world that appears through mind and speech is the true form. In the eyes of that great man who is situated in the soul beyond nature, there is nothing other than truth. What are pots, pitchers and jugs etc. made of clay? It is only when a person becomes intoxicated with the liquor of attachment that he utters discriminatory words like 'I', 'Tu'.

393 - Concluding 'Where there is nothing else', the Advaita Shruti* repeatedly talks about the absence of duality to prevent wrong conduct.

394 - Can that Supreme Brahman, which is as pure as the sky, immutable, infinite, motionless, without any change, void within and without, unique and incomparable, be the subject of knowledge?

395 – What more can be said on this topic? The soul itself is Brahma and Brahma itself is spread in the form of this entire universe, because Shruti also says that Brahma is unique. And it is certain that those who have realized that I am Brahma, they completely abandon all external things and always remain situated in the state of Brahma in the form of Sachchidananda.

396 - Give up the attachment to this impure body caused by ego, and then firmly give up the sexual body in the air form also. Always remain situated in the form of Brahma, considering that blissful Brahma, whose glory the Vedas sing, as your form.

397 - Shruti also says that as long as a man remains attached to this body like dead body, he remains extremely impure and has to

suffer a lot from others by being subject to birth, death and diseases. But when he realizes his benevolent, immovable and pure soul, he becomes free from all those miseries.

Deception

398-Man has rejected all the imaginary things imposed on his soul and is himself unique, inert and completely divine.

399 - When the mind becomes fixed in the Nirvikalpa Supreme God, then this visible option is not visible anywhere. At that time he remains just careless.

400 – In that one being Brahma, this world is just an imagination like a false thing. Where did the difference between the disorderly, formless and non-special things come from?

401 – How did an object which is void of the observer, the visible and the visible, without any change, without any form and without any specificity, come into existence?

402 - How did this difference come about between the substance which is as perfect as the ocean at the time of flood and which is without any change, without any form and without any difference?

403 - Just as darkness gets absorbed into light, similarly ignorance, the cause of confusion, also gets absorbed. How did that unique and impersonal supreme element become so different?

404 – How can there be any difference in the one and only unique Supreme Truth? Who has noticed any difference in happy sleep?

405 – Knowing the Supreme Reality, the world cannot be discovered to be the true form of the unconditioned Supreme Brahman; In all three periods, no one ever saw a snake in a rope or a drop of water in a mirage.

406 – Shruti directly says that this duality is only an illusion, in reality it is Advaita; And this is what is experienced in deep sleep.

407 - Wise men have clearly seen in the rope, the snake, etc., that the thing situated in Brahman is inseparable from its base; Therefore, this world-form situated in Brahma exists only because of the illusion arising from ignorance.

408 – This option is mind based; In the absence of mind there is no trace of it anywhere. Therefore, keep your mind focused on the soul which is the form of direct consciousness.

409 - A learned man experiences within himself the eternal Brahman, who is pure bliss, without comparison, beyond time, eternally free, motionless, boundless like the sky, without any stage and without any Of options.

410 - Devoid of cause and effect, beyond human emotions, harmonious, without comparison, beyond the reach of proofs, proven by Vedic statements, eternal, situated as Asmat (I), the scholar experiences the Absolute Brahman within himself in Samadhi. Being in a state of.

411 - In the state of meditation, the scholar directly experiences in his heart the Supreme Brahman which is imperishable, immortal, devoid of any illusion, physical in nature, like still water, devoid of any name or form, subject to change of qualities. Is devoid of. Eternal, cool and unique.

412 - Establishing your mind in your true nature, realize your soul, which is full of unbroken radiance, cut off the bonds of worldly odor and make your human birth successful with devotion.

413 - Keep meditating on the soul situated in your heart, which is devoid of all titles and is the unique form of Sachchidananda. With this you will not fall into the cycle of samsara again.

414 – This body which is like a man's shadow and appears only as an illusion, considering its consequences, once it has been bound like a corpse, the great people do not accept it again.

415 – Having attained your eternal and pure form of consciousness and bliss, cast away this impure material quality from a distance and never remember it again, because remembering the thing that is spit out causes nausea and vomiting. Is.

416 – Those who are great among the thoughtful, they burn to ashes this gross and subtle world along with its root cause Maya, which is the unquestionable truth, remaining themselves in the form of eternal pure awareness and bliss.

417 – Just as a cow does not care whether the garland remains around its neck or falls, in the same way the philosopher, whose mind is absorbed in the blissful Brahman, does not care whether this body, tied to the string of fate, remains or goes. lives. Look at him again.

418 - Knowing the soul to be an embodiment of eternal bliss, with what desire or reason should the philosopher nourish this body?

419 - The liberated Yogi who has attained complete perfection in Self-knowledge has the result that he can enjoy the eternal bliss of his soul continuously within and without.

420 - Swanandanubhavachchantireshaivoparate: Fruit. The result of vairagya is realization, the result of vairagya is vairagya (indifference towards worldly matters), and the result of vairagya is that the mind becomes calm by experiencing self-bliss.

421 – If the previous things were not achieved, the first things are in vain [ie. Renunciation without inner peace, knowledge without renunciation and renunciation without knowledge are useless]. Retirement from worldly things is the ultimate satisfaction and that is incomparable happiness.

422- The first fruit of enlightenment is not to be distracted by the sufferings received due to destiny. Knowing the kind of reprehensible deeds a man does out of attachment, how can he do them wisely?

423 – The result of knowledge is to move away from untruth and the result of ignorance is to indulge in it. Both of these results have been seen in the perception of mirages etc. by knowledgeable and ignorant men, those who know it and those who do not. Otherwise [if a scholar is also inclined towards unrealistic things like a foolish man] then what is the direct result of knowledge?

424 – If the gland of ignorance in the heart is completely destroyed, will worldly things automatically become a cause of attraction for that desireless person?

425 - The absence of desire for pleasurable objects is the highest level of renunciation, the complete absence of ego in the mind is the highest level of understanding and the absence of re-emergence of absorbed tendencies is the highest level of renunciation.

426 - One whose intellect has become detached from external matters due to being constantly situated in the sense of Brahma and who, like a sleeping person or a child, consumes only the things given by others and who sometimes gets lost in worldly things. That intelligent great man, who sees this world as a dream and illusion, enjoys the fruits of infinite virtues and is blessed on this earth and is respected by all.

427 - The sage who remains absorbed in the blissful Brahman by absorbing his mind in the Supreme Brahman and renouncing vices and activities is called Sthithaprajna (one who has stable knowledge).

428 - [From the great sentences Tat Tvam Asi etc.] The tendency of pure consciousness to accept the unity of pure Brahma and soul is called knowledge. The one in whom the tendency to have pure consciousness becomes stable is called Jivanmukta.

429 – A person whose intellect is stable, who constantly experiences self-pleasure and who remains oblivious of the world is called Jivanmukta.

430 - One who remains awake even while being absorbed in worldly objects, but who is actually devoid of the qualities of awakening and whose consciousness is completely devoid of desires, is called Jivanmukta.

431- A person whose worldly desires have been calmed, who is artless despite being artistic, that is, who is stable in his immovable form despite appearing to be flawed from the practical point of view and who is carefree in his concentration. Life is considered free.

432- The absence of ego (I-mine) in this body, which remains with us like a shadow till the end of destiny, is the sign of liberation from life.

433 - Not remembering the past, not worrying about the future and being indifferent to the joys and sorrows of the present are the symptoms of Jivanmukta.

434 - In this world full of merits and demerits, being completely separated from one's true nature and being impartial everywhere is the sign of Jivanmukta.

435 - The characteristic of a free person is that there is no disturbance in his mind in both the situations, because his attitude towards attainment of desired or undesirable thing remains the same.

436 - The sign of Jivanmukta is that the mind, being absorbed in the taste of Brahmananda, is not aware of external and internal things.

437 - A person who remains indifferent towards the body, senses etc. and towards his duties, being free from attachment and ego, has the characteristics of a Jivanmukta (liberated soul).

438 - One who has known the divinity of his soul from the evidence of Shruti and who is free from the bondage of the world, is endowed with the characteristics of Jivanmukta (liberated soul).

439 - The person who never has the feeling of ego towards his body, senses etc. and the feeling of 'Idam' (this) towards other things, is considered to be free from life.

440 – The person who, with his philosophical intellect, does not see any difference between the soul and God or between God and the world, is considered free from life.

441 - A person whose mind remains equanimous even when honored by saints and persecuted by evil people, is considered free in life.

442 - Just as the flow of a river merges with the ocean and becomes like the ocean, in the same way, the person in whose mind the things presented by others do not create any disturbance because they appear similar to himself, he is the best ascetic who attains salvation. In life.

443 - After knowing Brahma, a learned person does not have the same faith in the world as before and if he still has faith in the

world, then it should be understood that he is a worldly person and has not got the world. Knowledge of Brahma.

444 – If you say that because of the predominance of the previous desire he may still be inclined towards the world, it is not so, because because of the knowledge of the unity of Brahman [the object being hindered] his desire is Is becomes weak.

445 - Just as the sexual instincts of even a very sensual person get frustrated after seeing mothers, in the same way, after knowing the Supreme Being who is the embodiment of complete bliss, a learned person has no inclination towards worldly life.

Thoughts about luck

446 - A person who is engaged in introspection is aware of external things and because the fruits of his actions are visible, the Shruti tells him about his destiny.

447- Result: Do not commit any mistake before doing any work. [Logically also] As long as happiness and sorrow etc. are experienced, it is considered to be destiny, because the fruits are enjoyed only through karma, without karma it does not happen anywhere.

448 - Just as the karmas of the dream state are destroyed upon waking up, in the same way, upon attaining the knowledge 'I am Brahma', the karmas accumulated over millions of Kalpas are destroyed.

449- Can the greatest virtue or sin committed in a dream cause one to go to heaven or hell upon waking up?

450 – The sage who considers himself as detached and indifferent as the sky, cannot be even the slightest bit involved in any future work.

451 - Just as in relation to a vessel the sky has no relation with the smell of the wine kept in the vessel, in the same way in relation to the qualities the soul has no effect on the qualities of the qualities.

452 & 453 – Like an arrow shot towards the target, the work begun before the rise of knowledge does not perish without bearing its fruit by knowledge. Just like an arrow shot towards a cow thinking that it is a cow, it cannot be stopped even after knowing it to be a cow. It hits its target instantly.

454- The luck of a learned person definitely prevails. Its destruction can happen only by experiencing it. Furthermore, past and future karmas are destroyed by the fire of Tattvajnana (knowledge of truth). But those who, knowing the unity of Brahma and the soul, always remain in the same state, in their eyes those three types of karma (Prabdha, Sanchit and Aagamat) do not exist, it is as if they themselves are Nirguna Brahma.

455 - It is as inappropriate to speak of the state of fortune of one who, abandoning the relation of saintly titles and remaining situated in his true nature in the spirit of being a Brahmin, is as inappropriate as it is to describe the relation of an awakened person with things. Saw in dream.

456 – The waking man never develops ego, attachment or identification (I, mine and this-ness) with his apparent body and the useful dream world of that body. He remains awake.

457- Neither does he desire to acquire false things nor is he seen to have a collection of worldly things. If he is still inclined towards false things then it is certain that he has not really woken up from sleep.

458 – Similarly, the person who always remains in Brahmabhava, remains situated in the form of Brahma, he does not see anything (except Brahma). Just as an object seen in a dream comes to mind, in the same way the actions of a learned person like eating and skipping food etc. are done naturally automatically.

459-The body is made of deeds, hence fate should also be considered the same. It is not appropriate to believe in the destiny of the eternal soul, because the soul is not made up of deeds.

460 - The Shruti says, "The soul is unborn, eternal and beginningless", which states the truth; Then how can it be imagined that the fortune of a wise man who always remains situated in his soul will remain the same?

461 – Destiny is fulfilled only as long as there is self-consciousness in the body and the body-nature is not desirable for the seeker of liberation. Therefore, belief in fate should also be abandoned.

462 – And indeed it is an illusion to consider the body also destined, for it itself is predestined (conceived by illusion) and how can a predestined thing exist? And how can something that does not exist come into existence? And how can something that does not exist be destroyed? Thus, how can that [body] which does not exist have a destiny?

463 and 464 - - In order to explain to those fools who doubt that if knowledge destroys ignorance completely, then how does the physical body of a knowledgeable person survive, Shruti is presented with Niyati from a superficial point of view (in relation to practical existence). Gives the reason. She does not say this to make the scholar understand the truth about the body etc., because the purpose of Shrutika is to describe the only ultimate thing.

Denial of diversity

465 - [The Shruti says:] There is truly only one unique Brahman who is omnipresent, eternal, infinite, immeasurable and unchangeable; There is no other substance in it.

466 - The one eternal, inert and unique Brahman which is dense being, mind and bliss, is the only truth; There is no plurality in this.

467 - There is only one unique Brahman who is inner, uniform, complete, infinite and omnipresent; There are no different elements in it.

468 - The one unique Brahman which is neither relinquishable, nor capable of being grasped, nor capable of being situated in anything and which has no other basis, is the only truth; There are no different substances in it.

469 – The one unique Brahman which is devoid of attributes and qualities, is subtle, is without choice and is pure, is the only truth; There are no different substances in it.

470 - There is only one unique Brahman whose form cannot be described and which is not the subject of mind and speech; There are no different things in it.

471 – The one unique Brahman which is true, glorious, self-evident, pure, self-realized and without comparison, that is the true Brahman; It does not contain various substances.

472 - Those who have no attachment to any material thing and who have completely eliminated all worldly pleasures, whose mind is calm and the senses are controlled, only those great saints and

sages, after knowing this supreme truth , ultimately we have been able to attain ultimate peace through this spiritual medium Yoga.

473 - Therefore, O son! By contemplating the ultimate truth and blissful nature of the soul, one should free oneself from imaginary illusions and thus become complete by waking up from the sleep of ignorance.

474 – Look carefully at this element (truth) with a calm mind and developed eyes of knowledge, because if the heard thing is clearly visible without any doubt, then there is no doubt in it.

475 – By getting free from the bondage of ignorance, man attains truth, consciousness and soul in the form of bliss – this is proved by scriptures, logic, Guru's words and his own experience.

476 – Bondage, liberation, satisfaction, worry, health and hunger etc. are known by themselves; The knowledge that others have about them is only speculative.

477 – Like Shruti, Guru also explains Brahma in an impartial manner; A learned man should cross this worldly ocean [by direct experience] with his God-given intelligence.

478 – The man who has realized the unbroken soul through his experience, undoubtedly resides happily in the soul.

479 - The doctrine of Vedanta says that the soul and the entire universe is Brahma and to live in that unique Brahma in a continuous and unbroken form is salvation. Brahma is unique – the Shrutis are proof of this.

Recovery

480 - In this way, after knowing the supreme essence through the words of a scripture-based guru and his own logic, the mind and senses became calm and a disciple became established in the soul with a stable feeling.

481 - And after concentrating his mind on the Supreme Being for some time, he arose from that blissful state and spoke these words.

482 - Ah! Having realized the unity of Brahman and soul, my intellect has been completely destroyed, all my inclination towards worldly pleasures has disappeared. I have no knowledge of Idam (intelligible) or Anidam (abstract), and I do not even know what that infinite bliss is like or how much it is.

483 - My mind, which has attained the state of hailstones melting after falling in the water body (ocean), has now become extremely happy by getting absorbed in even a part of the ocean of bliss. The glory of that ocean of Supreme Brahma filled with the stream of nectar of self-bliss cannot be described in words nor can it be contemplated by the mind.

484-Where did that world go? who took it? Where did he disappear? Oh! It is very surprising that the world I was seeing just now is nowhere to be seen.

485 - In this unbroken ocean of blissful Brahma, what is worth giving up? What is acceptable? What is ordinary? And what is extraordinary?

486-Now I can't see or hear anything here and know nothing. I am completely separated from my previous state, being situated in my eternally blissful Self.

487 and 488 - Salutations again and again to that Mahatma Gurudev, in whose form he is free from attachment by the touch of the cool moonlight, the jewel of the saints, eternally incomparable, an embodiment of joy and the master of infinite mercy. By the merciful eye I have attained eternal prosperity and eternal blissful state of soul in a single moment.

489 - By the grace of that Sri Gurudev, today I am blessed, I am complete, I am freed from the bonds of the world, I am eternally blissful and filled with everything.

490 - I am detached, bodiless, sexless and eternal. I am also supremely peaceful, infinite, eternal (innocent) and ancient.

491 – I am the embodiment of the non-doing, the unobserved, the unchangeable, the inert, the pure awareness, I am the one, and I am the embodiment of eternal well-being.

492 - I am different from the seer, listener, speaker, doer and enjoyer. I am the embodiment of eternal, continuous, passive, limitless, unattached and perfect awareness.

493 - I am neither this nor that, but I am the illuminator of both (the macro and the microcosms), the outer and the inner void, the complete, the unique and the pure Supreme Brahman.

494 – I am the eternal, blissful, true and unique Brahman who is beyond comparison and beyond even the imagination of “thou, I, this, that” etc.

495 - I am Narayana [Kshirasamudrashayi], I am the killer of Narakasura, I am the destroyer of the demon Tripura, I am the Supreme and I am God. I am the form of unbroken consciousness,

I am the witness of all, I am free, I am free from ego and attachment.

496 – I, being the basis of all in the form of knowledge, am situated inside and outside all living beings; And all those things which earlier appeared separate through Idavrtti, I am the enjoyer and the enjoyed, everything.

497 – In me, in this unbroken ocean of bliss, the various waves of the universe arise and merge with the movement of the wind of Maya.

498 - Just as there is no division of Kalpa, Varsha, Ayana (Uttarayan-Dakshinayan) and Season etc. in Nishkal (zero loss-increase-decrease) and Nirvikalp period, in the same way people, due to confusion, think of gross-subtle etc. feelings in me. Just imagine calling me a spark.

499 - A thing tainted by the defects of the intellect, imposed by ignorant people, cannot contaminate its base; Just as the rapid flow of water in a mirage does not wet [even a little] the piece of barren land on which it is situated.

500 - I am as free from attachment as the sky, as invisible as the sun, as stable and calm as a mountain and as vast as the ocean.

501 – Just as the clouds have no relation with the sky, similarly I too have no relation with the body; Then how can the qualities of waking, dreaming and deep sleep etc. of this body be present in me?

502 - It is he who comes and goes, it is he who performs actions and enjoys their fruits, and it is he who dies of old age. I am always as calm as a mountain.

503 - I, who always remain uniform and unbroken, neither have any interest in any subject nor any aversion to any subject. Well,

how can that which is always uniform, dense and complete like the sky work?

504 - How can I, who am free from senses, mind, impurities and form and am the embodiment of unbroken bliss, commit any sin or virtue? And 'Anaṇavagatam Punyennananavagatam Papen!'"* (Briha 4.3.22) This Shruti also says the same.

505 and 506 – Just as cold or hot, good or bad things, even if touched by a shadow, cannot touch a person who is completely different from him, and just as a lamp illuminating a house cannot be touched by any quality The qualities of the house (beauty, dirtiness etc.) are not affected, similarly the qualities of the visible objects like the body etc., which are different from them, cannot even touch the soul, which is the witness of them, is free from defects and is indifferent. ,

507 – Just as the Sun is the witness in the actions of man, just as fire is the kindling in a burning iron and just as a rope is attached to a wounded snake, so I, the eternal conscious soul, am the witness in things. [That is, just as their tendencies are natural and not active, in the same way the soul's witnessing towards things is also natural, it is not its action.]

508 – I am neither a doer nor one who makes others do anything; Neither he who enjoys anything nor he who causes pain to others; And there is no one to see anything, and no one to show anything. I am the most unique self-illuminated soul.

509 - Just as foolish people consider the fickleness of the material image to be the reflected sun when the attribute [as water] becomes fickle, so they say, 'I am the doer, I am the enjoyer, alas, I am slain' [Attributing the reason for the fickleness of the mind to the soul which is as inanimate as the sun].

510-Just as the sky has no connection with the qualities of a pitcher, in the same way, no matter whether this inanimate body

keeps rolling in water or on land, I cannot remain bound by its qualities.

511 - Doership, enjoyment, wickedness, madness, inertia, bondage and liberation - all these are imaginations of the mind. These do not actually exist beyond the beginning of nature, in the unique Brahma-form soul.

512 – No matter how many, hundreds or thousands of disorders there are in nature, what relation does my detached conscious soul have with them? A cloud can never touch the sky.

513 - This entire universe, from the unmanifest to the gross, in which only Maya appears and which is as subtle as the sky and is the Advaita Brahma without beginning and end, is I.

514 – I am the Advaita Brahman who is the basis of everything, the illuminator of all things, the omnipresent, the omnipresent, the most free, the eternal, the pure, the constant and without any substitute.

515 - I am the Advaita Brahman who is devoid of all illusory differences, is the inner soul, is directly observable, is devoid of subject matter and is the embodiment of the infinite, conscious and blissful Truth.

516 - I am actionless, changeless, artless and formless. I am choiceless, eternal, independent and unique.

517 - I am the soul of all, the form of all, beyond and unique; And I am the embodiment of unbroken knowledge and continuous bliss.

518 - Oh Guru! It is only by your grace and glory that I have attained this glory of Swarajya Empire. O Mahatma, I salute you again and again.

519 - I was wandering in the terrible Great Gold, suffering day by day from the various kinds of sufferings of birth, old age and death,

which appear to be illusions. Hey Guru! You have greatly protected me by waking me up from my sleep, which was extremely distressed by the demon of ego.

520 - Oh Guru Gaj! I salute that great glory of yours, which exists in the form of Sachchidananda and despite being one, exists in the form of the universe.

End of sermon

521 - Seeing Mahatma Gurudev bowing down to that great disciple who had attained self-satisfaction and realization of truth, he again started saying such great words with a very happy heart.

522 - Oh son! See with a calm mind in all situations that this world is nothing but the flow of Brahma-swarupa, and hence it is the true form of Brahman. What can a person with eyes see other than form? Similarly, what can be the subject of intellect of a person who knows Brahma other than the true form of Brahma?

523 - What intelligent person would leave that feeling of happiness and indulge in other useless things? Who would want to look at a picture of the moon when the full moon is shining with utmost joy?

524 – The experience of unreal objects neither satisfies nor destroys suffering; Therefore, one should be satisfied with the experience of this Advaita Bliss and remain happily situated with true self-realization.

525 - Oh great Buddha! Spend some time just looking at yourself everywhere, seeing yourself as unique, and experiencing self-pleasure.

526 – The existence of any choice in the choiceless soul which is the form of unbroken awareness is like imagining a city in the sky. Therefore, attain ultimate peace by being situated in a unique blissful state and observe silence.

527 - The reason for the false choices of the great knower of Brahma: In the Brahma-like state of the intellect, the state of silence is the ultimate peace, in which non-dual bliss is continuously experienced.

528 – For one who has realized his true nature and is enjoying the nectar of sweet bliss, there is nothing more pleasant than desireless silence.

529 – It is appropriate for a learned sage to remain in self-realization continuously while walking, sitting, getting up, sleeping, awake or in any other state as per his wish.

530 - A great man whose mind is constantly focused on the soul and who has attained perfection in the soul, has no need for place, time, posture, direction, rules, regulations and goals etc. [Useful for meditation etc.]. What is the need for rules etc. to know oneself?

531 - To know that 'this is a pitcher', which rule is required apart from the evidence which provides knowledge of the object?

532- The soul is eternally perfect. As soon as the evidence is purified, it begins to manifest itself. [For its attainment] it is not dependent on place, time or purity etc.

533 - Just as the knowledge of “I am Devdutt” does not require any rules, in the same way the knower of Brahma automatically gets the knowledge that “I am Brahma”.

534 - Just as the world is illuminated by the sun, so who else can make visible the light by which all unreal and insignificant inanimate objects appear?

535 - Who else can reveal the omniscient God from whom the Vedas, Shastras, Puranas and all the elements derive their meaning?

536 – This [all-witnessing] soul is self-luminous, infinite in power, immeasurable and the embodiment of all experiences; After knowing this, that great soul, who is the best among the Brahmagyanis, becomes blessed after being freed from the bondage of the world.

537- After attaining the things of happiness, he neither becomes sad nor happy, nor gets attached to them, nor does he get disinterested in them. He plays and enjoys within himself, being constantly satisfied with the joy of the soul.

538- Just as a child forgets his hunger and physical pain after getting a toy and starts playing with it, similarly a wise person remains free from ego and attachment and keeps enjoying his soul happily.

539 - The food of a learned man who knows Brahman is alms and he drinks only river water without any worry or poverty. His kingdom is independent and arbitrary. He has no fear of any kind. He sleeps comfortably in the forest or crematorium. His clothes are the direction (or bark etc.) which needs no washing or drying, the earth is his bed. He comes and goes only through the path of Vedanta and plays only in the Supreme Brahman.

540 - That enlightened great man, sitting in this plane of body, that is, taking shelter of his body devoid of all pride, enjoys all the things presented by others like a child; But in reality he is devoid of visible signs and free from attachment to external things.

541 - That supremely fortunate man, adorned in the clothes of consciousness, naked, wearing clothes or wearing deer skin etc., roams around in the world like a madman, like a child or like a ghost as per his wish.

542- That saint situated in God always remains satisfied in his soul and wanders alone, eats food as per his wish (whenever he wishes) and roams around assuming any form as per his wish.

543 - A great man who knows Brahma sometimes looks like a fool, sometimes like a scholar and sometimes looks pompous like a king. Sometimes he looks confused, sometimes calm and sometimes lying motionless like a python. In this way the scholar who remains immersed in eternal bliss is sometimes respected, sometimes insulted and sometimes remains unknown and keeps roaming around as an unknown.

544- He is always satisfied even though he is poor, he is extremely powerful even when he is helpless, he is always satisfied even when he does not eat and remains fair even when he is treated unequally.

545 - That great soul, while doing everything, is a non-doer, despite enjoying various types of fruits, is non-consumer, despite having a body, is bodiless, and despite being limited, is omnipresent.

546 - Since he always remains in a bodiless state, nothing pleasant or unpleasant, auspicious or inauspicious can ever touch the knower of this Brahma.

547 – The body conscious person who is related to the gross and subtle body etc., only he gets happiness and sorrow and good and bad things; How can a true saint, whose physical bonds are broken, achieve good or bad results?

548 and 549 - Due to lack of knowledge of real facts, people mistakenly say that Sun is affected by Rahu, whereas it is not affected by Rahu; Similarly, ignorant people, seeing only the illusion of the body of a Brahmagyani who is free from the bondage of the body, consider him to have a body.

550 - The body of a free person keeps moving here and there due to the vital air, like the skin of a snake. [He doesn't actually do any work because of his extreme lack of ego.]

551- Just as wood moves to different places due to the flow of water, in the same way, by the grace of God, one's body gets happiness according to time.

552 - The body of a liberated person enjoys various pleasures like that of a worldly person due to the desires conceived by destiny. The perfect man himself, like the root of the potter's wheel, remains silent like a witness, devoid of any thought or choice.

553 - He who knows Brahman, being intoxicated with the intense nectar of self-bliss, situated in the witness form, neither engages the senses in the sense objects nor turns them away from them. He doesn't even see the consequences of his actions.

554 - The one who abandons both targeted and non-targeted viewpoints and remains situated in the one Self, is Shiva himself, the best great man among Brahmavettas. [Meaning:-The person who has no goal (to be achieved) due to lack of anything else and who is not devoid of knowledge like an inanimate or sleeping person is the best self-centered person. ,

555 - A person who is aware of Brahman is always free and complete even while alive. When the qualities of the body are destroyed, it becomes situated in Brahma-consciousness and merges into the unique Brahma.

556 - Just as an actor is a man, whether he wears strange costumes or not, so the knower of Brahman, whether with or without a title, is always Brahman and nothing else.

557-Like the dry leaves of a tree falling here and there, wherever the body of a sage like Brahma falls, it is already burnt by the fire of consciousness.

558 - The sage who is situated in the true nature of Brahman in a state of complete and unique bliss does not need any suitable time or place to give up his skin, flesh and body made of urine and feces.

559 - Because destruction of the glands of ignorance in the heart is called salvation. Therefore, salvation is not the name of renunciation of the body or punishment and the water vessel.

560 - If a dried leaf of a tree falls on a drain, river, Shiva temple or any platform, what harm or benefit can it cause to the tree?

561- Like the leaves, flowers and fruits of a tree, only the body, senses, life and intellect of a living being are destroyed, but the soul, which is always an embodiment of joy, is never destroyed. He is as steady as a tree.

562- The characteristic of the soul 'Pragya Ghan' is indicative of its truthfulness. Wise people thus translate (describe) the destruction of that thing which is an imaginary title.

563 - "Oh, this soul is indestructible" This Shruti* establishes the indestructibility of the soul even after the destruction of the perishable body etc.

564 - Just as stones, trees, Trinity, food, grass and clothes etc. become dust, in the same way when all visible objects become enlightened, the body, senses, life and mind etc. become divine.

565 - Just as the light of the sun gets absorbed in the opposite nature of the sun, in the same way, after having knowledge, the entire scene gets absorbed in Brahma.

566 - When the pot is destroyed, it becomes like a giant. When the poison is consumed, Brahmavetta himself becomes Brahma.

567 - Just as milk in milk, oil in oil and water in water become one and the same, in the same way a self-destructive person becomes self-realized when he is absorbed in self-realization.

568 - This is Videha-Kevaliya situated from Akhand Suttamatra. In this way, after attaining Brahmabhava, this Yeti does not come into the world.

569 - The unity of Brahma and soul is unique, after burning it becomes Brahmavatta Brahma Swaroop and Brahma is born again?

570 - Bondage and liberation are the result of Maya; They are not really in spirit; Like the presence or absence of a snake like symbol in an inactive rope is only an illusion, not reality.

571 - The existence and absence of the covering power of ignorance are called bondage and liberation respectively and Brahman can have no covering because there is nothing other than Him; Therefore he is exposed. If Brahma is also considered to be covered, then it cannot be proved to be unique and dualism is not acceptable to Shruti.

572 – Both bondage and liberation are qualities of intelligence. Just as the sun is said to be covered when the sight is obscured by clouds, in the same way fools imagine Him in the soul in vain because Brahman is always unique, unattached, conscious, one and indestructible.

573-The existence and non-existence of a thing - such knowledge is the quality of intelligence only; The eternal thing is not the soul.

574 - Therefore, both bondage and liberation in the soul are conceived by Maya; They do not exist in reality. Because how can one imagine that ultimate truth which is as helpless, inactive, peaceful, clean, pure and unique as the sky?

575 - Therefore, the real truth is that there is no destruction, no creation, no bondage, no seeker, no seeker, no free, no liberated.

576 - Oh son! Considering you as my son, free from the faults of Kaliyuga and devoid of desires, I have repeatedly revealed to you this most secret and supreme principle, which is the essence of all the scriptures.

Farewell to the disciple

577 - Hearing such words of Gurudev, the disciple bowed to him with utmost humility and after getting his permission, he went away freed from the bondage of the world.

578 - And Guruji also immersed himself in the ocean of Sachchidananda and started wandering continuously purifying the entire earth.

Annexure-IV

579 - Thus this knowledge of the soul has been explained in the form of a dialogue between the Guru and the disciple so that the seeker can easily understand it.

580 - Those in whose mind all the impurities of the mind have been removed by listening to the Vedanta and who are detached from worldly pleasures, whose mind is at peace, are interested in the secrets of the Shruti and desire salvation. Those ascetics should respect this beneficial advice.

Book appreciation

581 - These Nirvana-giving words of Sri Shankaracharya, which show the ocean of blissful nectar in the form of very close, unique Brahma to the tired and exhausted humans wandering in the desert in search of water. On the path of the world, we are continuously being conquered by the rays of the sun in the form of various types of troubles.

Lord Shankaracharya and Vivek-Choodamani

The name of Lord Shankaracharya is supreme among the philosophers of the world. Till now thousands of books, big and small, have been published on his biography, many of which are related to Digvijay. The first part of the history of Vedanta philosophy of Udayveer Shastri, which is of a large scale, is limited only to the decisions of the Acharya period. The second modern book published by Kamakotimad, a re-evaluation of the biographies of the Acharya in English, is printed from Bombay, contains many color illustrations and is priced at one thousand rupees.

The brief biography of Acharya is as follows - The books available like Bhagwan Shankar, Digvijay and Guruvanshkavyam and Guruparampara Charitram etc. and the material related to his biography available elsewhere, show that he was a person endowed with supernatural divine talent. Respects.

He has a rare combination of many qualities like great scholarship, serious thinking style, intense hard work, deep devotion towards God, excellent sacrifice, amazing yoga power etc. It seems as if Saraswati herself was present in his speech. This is why he wrote many big books in his short life of 32 years. He toured the whole of India and defeated his opponents in debates, established four major monasteries in the four corners of India and hoisted the flag of Sanatan Vedic Dharma throughout the country.

In short, it can be said that Shankaracharya incarnated and protected the sinking Sanatan Dharma and the result of that is that today we see Sanatan Dharma alive and vibrant. Seeing his work of establishing religion, the belief becomes strong that he himself was the incarnation of Kailashpati Lord Shiva - 'Shaddur: Shaddur: Sakshat' - and that is why everyone remembers him with the word

'Lord'. Acharya Shankar was born on Vaishakh Shukla 5 in a village called Kaladi situated on the banks of river Purna in Kerala.

His father's name was Shivguru and mother's name was Subhadra. Shivguru was a very learned and religious Brahmin. Subhadra was also a learned and religious wife like her husband. But when they did not have any child even after attaining adulthood, the husband and wife worshiped Lord Shankar with great devotion and faith to get a son. Lord Ashutosh was pleased with the worship of the Brahmin couple and appeared before them and granted them the desired boon. With the blessings of Lord Shankar, at an auspicious time, a divine and brilliant son was born from the womb of Mother Subhadra and he was named Shankar after Ashutosh Shankar.

Proof that a great personality has been born child shankar's Shankar started coming from childhood itself. By the age of one year, child Shankar started expressing his feelings in his mother tongue and at the age of two he started remembering stories from Puranas etc.

After hearing these things from my mother. His father died after his Chudakarma when he was three years old. In the fifth year he was sent to his guru's house for study after performing Yajnopavita (sacred thread ceremony) and at the age of only eight he returned home after completely studying the Vedas, Vedanta and Vedangas.

His guru was stunned to see his extraordinary talent. After completing his studies, Shankar wanted to take up sannyasa, but when he asked his mother for permission, she refused. Shankar was a great devotee of his mother, he did not want to retire after hurting his mother.

One day he went to the river with his mother to take bath. There a crocodile caught Shankar. Seeing her son in such a condition, his mother lost her senses. She became restless and started making noise. Shankara said to his mother, 'If you allow me to take sannyasa, the crocodile will leave me.' Mother immediately gave

permission and the crocodile released Shankar. Thus, after getting mother's permission, he left the house.

While leaving, he promised his mother that he would be present at home at the time of her death. Shankar left home and came to the banks of Narmada and took initiation from Swami Govind Bhagwatpad there. The Guru named him 'Bhagwatprajyapadacharya'. He started meditation according to the path shown by the Guru and within a short time he became a great yogi and a proven Mahatma.

Pleased with his achievement, the Guru went to Kashi and taught Vedanta - he was ordered to write commentaries on the sutras and he came to Kashi. After coming to Kashi, his fame started increasing and people got attracted towards him and started accepting him as their disciple. His first disciple was Sanandan who later became famous as 'Padmapadacharya'. Along with teaching the disciples in Kashi, he also kept writing books. It is said that one day Lord Vishwanath appeared before him and ordered him to write a commentary on the Brahma Sutra and propagate the religion. When he had written a commentary on the Vedanta Sutra, one day a Brahmin on the banks of the Ganges asked him the meaning of a sutra.

He debated with the Brahmin on that sutra for twenty-seven days. Later he came to know that Lord Ved Vyas himself has come in the guise of a Brahmin and is discussing with him. Then he worshiped him with devotion and asked for forgiveness. Then Ved Vyas ordered him to preach Advaita and extended his short life of 16 years to 32 years.

After this incident Shankaracharya set out for Digvijay. While living in Kashi, Shankaracharya defeated almost all the people of opposing views living there. From there he went to Badarika Ashram via Kurukshetra.

After staying there for a few days, he wrote some more books. Whatever of his books are available, he wrote almost all of them in Kashi or Badrikashram. He wrote all the books between the ages of 12 and 16. Shankaracharya came to Prayag from Badarikaashram and it was here that he met Kumarilbhatta. According to Kumarilbhatta's statement, he had come from Prayag to Mahishmati (Maheshwar) city of Mandanmishra for debate.

Here, as soon as the door of Mandana Mishra's house was closed, he went with the power of yoga to the courtyard where Mandana Mishra was performing his Shraddha and asked him to perform the scriptures. Mandana Mishra's learned wife Bharati was made the mediator in that debate.

Ultimately Mandan Mishra was defeated and he became the disciple of Shankaracharya and later became famous as Sureshwaracharya. It is said that after her husband was defeated, Bharati herself consulted Shankaracharya and asked questions related to Kamashastra, for which Shankaracharya had to enter the body of the dead king Amaruk through the power of Yoga and learn Kamashastra.

After her husband became a monk, Bharati was ready to go to Brahmlok, but Shankaracharya persuaded her and brought her to Shringagiri and requested her to stay there and give teachings. It is said that due to the teachings of Bharati, the disciple community of Sharda Maths of Sringeri and Dwarka became famous by the name of 'Bharti'. After conquering central India, Shankaracharya moved south and defeated the Shaivites and Kapalikas in Maharashtra.

A cunning Kapalika became his disciple by deceit in order to offer him sacrifice. But when he was ready to sacrifice himself, Padmapadacharya killed him. Even at that time, the amazing effect of Shankaracharya's meditation was visible. He remained calm and meditative even under the sword of Kapalika. From there he built a

temple on the banks of Tungabhadra in the south and installed Saradadevi in it.

The monastery established here is called Sringeri Math. Sureshwaracharya was appointed to the post of Acharya in this monastery. During this time Shankaracharya returned home after learning that his old mother was near death and performed her last rites. It is said that he prayed to his mother as per her wish and sent her to Vishnuloka. From there he came to Sringeri Math and from there he came to Puri and established Govardhan Math and appointed Padmapadacharya as the ruler there.

With the help of the kings of Chola and Pandya countries, he removed the evils of the Shakta, Ganapatya and Kapalika sects of the south. Thus, after hoisting the religious flag everywhere in the South and proclaiming the glory of Vedanta, he again turned towards North India.

After staying in Berar for a few days on the way, he came to Ujjain and there he stopped the intense meditation of Bhairav. From there he came to Gujarat and established a monastery in Dwarka and appointed his disciple Hastmalakacharya as Acharya. Then, defeating the scholars of Ganga region, he reached Sharda Kshetra of Kashmir and established his opinion by defeating the scholars there.

Then from here Acharya came to Kamrup in Assam and debated with Shaivites there.

From here he went to Badarika Ashram. Returning there, he established Jyotirmath and made Totkacharya the head of the monastery. From there he came to Kedarkshetra and after some time from here he went straight to Devlok. However it is said that about 272 texts have been written by Shankaracharya. but this It is difficult to say that all of these were written by him.

It is believed that some of these may have been written by later acharyas who were to bear the title of Paschadarti Shankaracharya

and who did not give their full names. Whatever it may be, the main texts are - Brahmasutrabhashya, Upanishads (Isha, Ken, Katha, Prashna, Mundaka, Mandukya, Aitareya, Taittiriya, Chandogya, Brihadaranyaka, Nrisimhapurvatapaniya, Shwetashvatara etc.) Bhashya, Geetabhashya, Vishnusahnambhashya, Sanatsujatibhashya, Hastmalakabhashya, Lalitatriyatibhashya, Vivekachudamani, Prabodhsudhakara, Upadeshasni, Aparokshanubhuti, Shatashloki, Dasashloki, Sarvavedantasiddhantasarasangraha, Vakasudha, Panchikaran, Prapancasaratantra, Atmabodha, Manishapanchaka, Anandlaharistotra etc.

OM NAMAHA SHIVAY :

The End

